THE RIGHT HONOURABLE

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THIS LITTLE BOOK

IS

MOST RESPECTFULLY INSCRIBED

IN HUMBLE RECOGNITION OF HIS EMINENT SERVICES

IN THE CAUSE OF ISLAM

PREFACE

In the following "Selections from the Koran" my object has been to bring together under their own Surahs all the important verses with suitable headings as may help people to form a correct estimate as to the general contents of the Sacred Book of the Mohammedan World. I have also thought fit to append some short notes to elucidate the meaning of certain verses, and have taken care not to [illegible] my own views upon it as far as possible

The work has been compiled and hurried through the press in less than a couple of months time and I am fully conscious of my own shortcomings in the execution of this work, but I trust to the indulgence of my kind readers to overlook them

M ABUL FAZL

ALLAHABAD, *Sept [illegible] 1910*

CONTENTS

INTRODUCTION

THE word Koran comes from the verb kara, to cry and signifies properly in Arabic the revelation vouchsafed to the Prophet Mohammed subsequently collected together into a Book which bears that name

It is too well known that the Prophet never gave a book he only preached and taught whenever the Spirit moved him he poured forth his burning eloquence into the ears of his countrymen and those who came to drink of the fountain which now flowed under him These were however taken down by his followers on palm leaves, leather and on such other materials as came ready to hand And it was not till after the death of the Prophet that Omar afterwards Caliph turned his attention to collect the scattered fragments together and with the help of Abu Bakr who was then the Caliph succeeded in bringing out a well authenticated recension of the whole

AN OFFICIAL RECENSION

But so far this was a mere private endeavour and incomplete and in some cases, defective fragments of the Koran continued to be in use till ten years later the Caliph Osman took up the work of reproducing an authoritative recension of them with the help of the

A word from this root occurs at the commencement of Surah xcvi, 1 where the Prophet is called to receive his Mission

Companions of the Prophet who happened to be then living And this recension of the Koran has stood *during the last 1 300 years* as a monument of the Caliph s piety to the honour of the Prophet

THE PRESENT ARRANGEMENT

But the collection was made without regard to the chronological sequence of the subject-matter special care being taken only with regard to their authenticity *In fact says a learned writer* the age and the men were uncritical and the only apparent rule followed was to arrange the portions of a Surah in the best way possible and then to put the longer Surahs first in order and the shorter ones last, without any reference to chronological sequence

DIVISIONS.

The Koran is divided into 114 larger portions of unequal length, which we call *Sowar* in the singular *Surah* a word which properly means a row or series, such as a line of bricks arranged in a wall, or a rank of soldiers in an army but now exclusively used for chapters in the Koran

Next after the title, at the head of every Surah except only the ninth is prefixed the solemn form In the name of God, the Merciful the Compassionate.

Every Surah is sub-divided into smaller portions which are customarily called verses but the Arabic word is *Ayat* in the singular *Ayat* signifying signs.

The end of a verse is determined by the position of a small circle such as ( ). The early Moslems did not agree as to the position of these circles and so five different ways of arranging them have arisen. This

Besides these unequal divisions the Koran is also divided into sixty equal portions in Arabic called Ahzab in singular Hizb each sub-divided into four equal parts but it is more usually divided into thirty equal parts only called Ajza from the singular juz, each of twice the length of the former and in the like manner sub-divided into four parts

But the Koran naturally divides itself into two one consisting of the inspired utterances of the Prophet at Mecca and the other comprising those at Medinah

Its General Character.

The Koran says Mr Sale, is universally allowed to be written with the utmost elegance and

accounts for a variation in the number of verses in various editions The varieties are —

1 Kufah verses. The Moslems in the city professed to follow the custom of Ali the son of Abu Talib Their way of reckoning i generally adopted by the Moslems of India They reckon 6 230 verses

2 Basrah verses The Moslems of that place follow the order of Asim son of Hajj i one of the earliest converts to Islam They reckon 6 201 verses.

3 Shami verses. The Moslems of Sham (or Syria) followed Abdullah son of Omar also one of the earliest converts. They reckon 6,225 verses

4 Mecca verses. According to this arrangement there are 6 219 verses.

5 Medinah verses. This way of reading contains 6,214 verses.

This diversity of punctuation does not however affect the contents of the Koran.

In each of the above varieties the ampliatory form In the name of God the Merciful the Compassionate, is not reckoned It occurs no less than 113 times in the Koran at the head of each Surah except the 9th

purity of language in the dialect of the tribe of Koreish the most noble and polite of all the Arabians, but with some mixture, though very rarely of other dialects It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself inimitable by any human pen (though some sectaries have been of another opinion) and therefore *insisted on as a permanent* miracle greater than that of raising the dead and alone sufficient to convince the world of its divine origin

And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission publicly challenging the most eloquent men in Arabia, which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition to produce even a single chapter that might be compared with it I will mention but one instance out of several to show that this book was really admired for the beauty of its composure by those who must be allowed to have been competent judges. A poem of Labid Ebn Rabia one of the greatest wits in Arabia in Mohammed's time, being fixed up on the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer anything of their own in competition with it.

A noble writer therefore mistakes th question when he say these eastern *religionists leave their sacred writ the sole standard of* literate performance by extinguishing all true learning For though they were destitute *of* what we call learning, yet they were far from being ignorant or unable to compose elegantly in the own tongue See L. Shaftesbury's Characteristics vol iii. p 235

But the second chapter of the Koran being fixed up by it soon after Labid himself (then an idolater) on reading the first verses only was struck with admiration and immediately professed the religion taught thereby declaring that such words could proceed from an inspired person only

The style of the Koran is generally beautiful and fluent especially where it imitates the prophetic manner and scripture phrases It is concise and often obscure adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions and in many places especially where the majesty and attributes of God are described sublime and magnificent of which the reader cannot but observe several instances though he must not imagine the translation comes up to the original notwithstanding my endeavours to do it justice

Lest it be considered we are biassed in our estimate of the Koran, we give the words of Samuel Johnson If it is not poetry —and it is hard to say whether it be or not —it is more than poetry It is not history nor biography It is not anthology like the Sermon on the Mount nor metaphysical dialectics like the Buddhist Sutras nor sublime homiletics, like Plato s conferences of the wise and foolish teachers It is a prophet s cry Semitic to the core yet of a meaning so universal and so timely that all the voices of the age take it up willing or unwilling and it echoes over palaces and deserts over cities and empires, first kindling its chosen hearts to world conquest then

George Sale The Koran, Preliminary Discourse sec. III.

gathering itself up into a reconstructive force that all the creative lights of Greece and Asia might penetrate the heavy gloom of Christian Europe, when Christianity was but the Queen of Night

Emanuel Deutsch calls the Koran a book by the aid of which the Arabs conquered a world greater than that of Alexander the Great greater than that of Rome and in as many tens of years as the latter had wanted hundreds to accomplish her conquests by the aid of which they alone of all the Shemites came to Europe as kings whether the Phœnicians had come as tradesmen, and the Jews as fugitives or captives came to Europe to hold up together with these fugitives the light to humanity —they alone while darkness lay around, to raise up the wisdom and knowledge of Hellas from the dead, to teach philosophy medicine, astronomy and the golden art of song to the West as to the East to stand at the cradle of modern science, and to cause us late epigoni for ever to weep over the day when Grenada fell ?

Elsewhere the same writer continues thus Those grand accents of joy and sorrow of love, and valour, and passion of which but faint echoes strike on our ears now were full toned at the time of Mohammed and he had not merely to rival the illustrious of the illustrious, but to excel them to appeal to the superiority of what he said and sang as a very sign and proof of his mission The poets before him had sung of love Antara, himself

Literary Remains, p. 133
Ibid. p. 134

the hero of the most famous novel sings of the ruin around which ever hover lovers thoughts of the dwelling of Abla, who is gone and her dwelling place knows her not Mohammed sang none of these No love-minstrelsy his not the joys of this world, nor sword nor camel not jealousy or human vengeance not the glories of tribe or ancestors, nor the unmeaning swiftly and forever-extinguished existence of man were his themes He preached *Islam*, and he preached it by rending the skies above and tearing open the ground below by adjuring heaven and hell, the living and the dead

CERTAIN DIFFICULTIES WITH REGARD TO IT

But after all we have seen above what does Dr Steingass the learned compiler of the *English Arabic* and *Arabic-English Dictionary* think of the Koran? He writes Invited to subjoin a few further remarks on the composition and style of the Qur an in addition to the valuable and competent opinions contained in the above extracts, I can scarcely introduce them better than by quoting the striking words of Gothe which Mr Rodwell places by way of motto on the reverse of the title page of his Translation. The words seem to me so much the more weighty and worthy of attendance as they are uttered by one who whatever his merits or demerits in other respects may be deemed to be, indisputably belongs to the greatest masters of language of all times, and stand foremost as a leader of modern thought and the intellectual culture of modern times Speaking of the Qur an in

Ibid p. 126. Ibid p. 127

Those critics on the other hand, who view the Qur an with *regard to the chronological order* of its constituents, follow the descending scale in their estimate Speaking at first highly—nay frequently with enthusiasm—of the earlier parts, they complain more and more of the growing tediousness and wearisomeness of the Surahs of later origin

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An Explanation

But if we consider the variety and heterogeneousness of the topics on which the Qur an touches, *uniformity of style and diction can scarcely be expected* on the contrary it would appear to be strangely out of place Let us not forget that in the book, as Muhammad s newest biographer Ludolf Krehl (*Das Leben des Muhammad* Leipzig 1884) expresses it there is given a complete code of creed and morals, as well as of the law based thereupon. There are also the foundations laid for every institution of an extensive commonwealth for instruction for the administration of justice, for military organization for the finances, for a most careful legislation for the poor all built up on the belief in the one God who holds man s destinies in in His hand. Where so many important objects are concerned, the standard of excellence by which we have to gauge the composition of the Qur an as a whole must needs vary with the matter treated upon in each particular case Sublime and chaste *where the supreme* truth of God s unity is to be proclaimed appealing in high pitched strains to the imagination of a poetically gifted people, where the eternal consequences of man s submission to God s holy will or of rebellion

against it are pictured touching in its simple, almost crude earnestness when it seeks again and again encouragement or consolation for God's messenger and a solemn warning for those to whom he has been sent, in the histories of the prophets of old the language of the Qur'an adapts itself to the exigencies of every day life, when this every-day life in its private and public bearings, is to be brought in harmony with the fundamental principles of the new dispensation

THE KORAN A LITERATURE

Here, therefore its merits as a literary production should perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organised body animated by ideas far beyond these which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilised nation out of savage tribes, and shot a fresh woof into the old warp of history

But we may well ask ourselves, What would in all probability have become of this language without Muhammad and his Qur'an? This is not at all an idle and desultory speculation It is true the Arabic language had already produced numerous fine specimens of genuine and high flown poetry but such poetry was chiefly is not exclusively preserved in the memory of the people, for the art of writing was certainly very little known and still less practised

Moreover poetry is not tantamount to literature it may lead to it and will always form a most essential part of it but it will live on, and perhaps die in solitary isolation unless it becomes as it were as Brahmans say twice born by participating in a literary development of vaster dimensions and a more general character Divided among themselves into numerous tribes who were engaged in a perpetual warfare against each other the Arabs, and with them their various dialects would more and more have drifted asunder poetry would have followed in the wake and the population of Arabia would have broken up into a multitude of clans, with their particular bards, whose love and war-songs enterprising travellers of our days might now collect like the popular songs of the Kosaks of the steppe or the Kalmuks and similar nationalities vegetating for centuries in a more or less primitive state of existence.

Development of Ancient Arabic

It seems then, that it is only a work of the nature of the Qur an which could develop ancient Arabic into a literary language, notwithstanding the fact that it had already been admirably handled by local poets As this book places the national life of the Arabs upon an entirely new basis, giving it at the same time a much needed centre and a wonderful power of expansion, it became a matter of the utmost importance, nay of urgent necessity that the contents of the volume should be preserved with scrupulous accuracy and indisputable conformity This again was only possible by fixing upon *one* dialect which by its recognised

excellence commended itself to general acceptance, and also by establishing a written text

'But not only by raising a dialect, through its generalization to the power of a language, and by rendering the adoption of writing indispensable, has the Qur'an initiated the development of an Arabic literature its composition itself has contributed two factors absolutely needful to this development it has added to the existing poetry the origins of rhetoric and prose

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Creating a Literature

'But Muhammad made a still greater and more decisive step towards creating a literature for his people. In those Surahs in which he regulated the private and public life of the Muslim he originated a prose, which has remained the standard of classical purity ever since

With regard to this part however it has been stated, seemingly in disparagement of the later Arabic authors, that their accepting Muhammad's language as a perfect standard from which no deviation is admissible, has led them to adopt an artificial style as unnatural as though Englishmen should still continue to follow Chaucer as their model in spite of the changes which their language has undergone But is such a parallel justified in facts? In English as amongst modern nations in general the written language has always kept in close contact with the spoken language the changes which the former has undergone are simply the registration and legislation of the changes which in course of time had taken place in the

latter Not (so in) Arabic. From the moment when at the epoch of its fullest and richest growth, it was, through the composition of the Qur'an invested with the dignity of a literary language, it was by its very nature for many centuries to come precluded from any essential change, whether this be considered as an advantage or not.

"At the time of Muhammad this then was apart from some slight dialectical differences the spoken language of his people. He took it so to say from the mouth of his interlocutors but, wielding it with the power of a master mind he made in the Qur'an such a complete and perfect use of all its resources as to create a work that in the estimation of his hearers, appeared worthy to be thought the word of God Himself.

"When a long period of conquests scattered the Arabs to the farthest West, their spoken language might deviate from its pristine purity slurring over unaccented syllables and dropping terminations. But the fine idiom of their forefathers, as deposited in the Qur'an, remained the language of their prayer and their pious meditation and thus lived on with them as a bond of unity an object of national love and admiration and a source of literary development for all times."

Hughes A Dictionary of Islam. p 498 90.

SELECTIONS

FROM

THE KORAN

SURAH I.—THE OPENING CHAPTER

(Mecca.)

This is a Chapter of Prayer and held in great veneration by the Moslems, who give it various honourable titles. They repeat it in their public and private prayers. The spirit has been admitted to be the best throughout.

In the name of God the Merciful the Compassionate

ATTRIBUTES OF GOD

1. Praise to God, Lord of the worlds[1]
2. Merciful, Compassionate,[1]
3. King on the Judgment Day![3]

1 Lord of the worlds, i. e., Ruler in this world and the next (Supreme Master of the material and other kingdoms.) It may also be translated Lord of all creatures, animal human, and others.

2. Mercy and Compassion are the chief attributes of God in Islam

3. God is to be the Judge of all men's actions. This refers to the Islamic belief of life hereafter and a position there according to achievements here

PRAYER

4. Thee we worship and Thee we ask for help

5 Guide us on the straight path—

6 The path of those to whom Thou art gracious,

7 With whom Thou art not angry, and such as go not astray

4 God alone is to be worshipped and prayed for help.

6, 7 Mark the straight path defined here It can also be translated Of those to whom Thou art gracious not of those with whom Thou art angry nor of such as go astray

PRINCIPAL CONTENTS.

God His attributes, 1 4

Path the straight, 6 7

Prayer 4 7

SURAH II THE COW

(*Medinah*)

This was the first Surah promulgated at Medinah. It is the longest in the *Koran* It is called The Cow from an account of the sacrifice of a cow by Moses contained in verse 63.

THE KORAN

1 A L M That is the Book, without doubt; in it is a guide to the pious.

1 A. L. M. are variously interpreted but they are all equally far fetched. They probably indicate certain marks in the copies from which they were originally transcribed

The word translated pious literally means those who fear to do evil the God-fearing

THE PIOUS

2 Who believe in secret, and observe prayer and out of what WE have given them expend

3 And who believe in what has been revealed to thee and what was revealed before thee, and of the Hereafter they are sure

4 These are in guidance from their Lord and these are the blessed

2. In secret as opposed to in public, to be seen of men (Cf iy 38 v. 95; xxi. 50 lvii 25 lxii 8 lxvii. 12 Expend that is, for God

3. Belief in the goodness of the mission of Mohammed and that of the prophets before him, as also in the life to come are here inculcated It is an important article of Islam that to *every* people (x. 48) in their own tongues (xiv 4), was conveyed in every age (xiii, 38), the same Divine Message of wisdom and of truth (ii 140) through an endless succession of prophets and seers (xl 78.)

THE KOREISH THEIR OBSTINACY

5 As to those who have disbelieved, it is equal to them whether thou warn them or do not warn them—they will not believe.

6 God has sealed up their hearts and their hearing and over their eyes is a covering —And for them is a severe punishment.

THE HYPOCRITES

7 And among men are some who say, We believe in God and in the Hereafter—But they are not believers.

8 They seek to deceive God and those who do believe, but they deceive only themselves,—and they do not perceive it

9 In their hearts is a weakness, and God has increased that weakness —and for them is *fearful* woe, for that they lied

THEIR OBSTINACY

10 And when it is said to them Act not wickedly in the earth they say We are only reformers.

11. These are the evil-doers but they do not perceive it

12 And when it is said to them, Do ye believe as others believe they say, Shall we believe as fools believe?—these are the fools but they do not know

13 And when they meet those who believe, they say We believe but when they are alone with their devils, they say We are with you and only mock at them

14 God will mock at them, and continue them in their transgression, blindly wandering

15 These are they who have purchased error for guidance but their traffic has not been gainful to them —and they have not been guided aright.

13 Their devils, who lead them astray and command filthy actions, and sow discord and hatred among them For the use of devil see verses 164 204 and 271 below and Sûrah v 93.

THEIR SIMILITUDE

16 Their likeness is as the likeness of him who lights up a fire, and when it has enlightened all around him God goes off with their light, and leaves them in darkness—they cannot see!

17 Deaf, dumb, and blind—they do not repent.

18 Or like a storm cloud from heaven, wherein is darkness, and thunder and lightning, they put their fingers in their ears, for fear of death. And God is round about the unbelievers.

19 The lightning almost snatches away their sight so long as it shines upon them they walk therein, but when darkness comes upon them they stand still And if God pleased He would take away their hearing and their sight. God is mighty over all things.

16. After around him supply he shuts his eyes, which is here understood Here the unbelieving Arabs are said to have been in search of light, which when it appeared to them they shut their eyes against it, and would not submit to be directed

18. Again, they are here compared to people caught in a violent storm The tempest here spoken of is a type or image of, the Koran or law itself the thunder signifying the truths so disagreeable contained therein the lightning the prospects and the darkness, their confusion their unwillingness to hear truths so disagreeable made them stop their ears when bright prospects were within sight they attended with pleasure but when it affected anything dear to them they felt confounded and would not stop to consider

GOD HIS BELIEF

20 Ye people, serve your Lord who made you and those who have been before you—that ye may fear to do evil,—who made for you the earth as a bed and the heaven as a covering and sent from heaven water and by it produced fruits as a sustenance for you Then set not up an equal to God knowingly,

OF PARABLES

24. God is not ashamed to set forth as well the instance of a gnat as anything beyond that, but the unbelievers say What does God mean by this comparison? Many will He mislead by it, and many will He guide, but none will He mislead thereby except the wicked,

24 The above verse was occasioned by an objection made to the Koran for condescending to speak of such insignificant insects as the Ant Bee Spider etc

THE MISGUIDED

25 Who violate the Covenant of God after the establishing thereof, and cut asunder what God has commanded to be joined, and act wickedly in the earth—These are they who lose.

25 The Covenant of God is one of these, to the Jews, is given in verses 77 and 78, below. Thus it is plainly laid down that the transgressors alone are led astray.

BELIEF IN GOD

26 How can ye disbelieve in God? Ye were dead and He gave you life, then He will cause you to die, and again will He give you life,—then shall ye return to Him.

26. You were a dead matter you came to life, you will die and then pass into the world of spirits from whence you will proceed towards God to render your accounts to Him.

PURPOSE IN CREATION

28. When thy Lord said to the angels, Verily I am about to place a vice-gerent on earth they said, Wilt Thou place therein one who'll do evil therein and shed blood, while we celebrate Thy praise and sanctify Thee? God said, Verily I know what ye do not know.

29. And He taught Man the names of all things.

* * * * *

32. And when WE said to the angels, Bow down to Man; they all bowed down, except only Iblis he disdained to do it, and became of the ungodly.

33. And WE said, O Man, dwell thou and thy wife in the Garden and eat thereof plentifully as ye will, but approach not this Tree, lest ye become of the transgressors.

34. And the devil made them slip from it, and turned them out from where they had been.

35. And Man learned words from his Lord and God turned towards him for, He is the relenting, gracious.

36. We said Get ye all down from here there will come to you a guidance from Me—whoso shall follow My guidance, no fear shall come upon them, neither shall they grieve.

37. And those who will not believe and deny Our evidences these shall be the fellows of the Fire, to continue therein for ever

28 God's purpose in creation is known to Him alone And Man is the vice-gerent of God on earth.

29 God gave Man wisdom to understand all things

32. Man in his original state deserved the homage of all creatures including the highest angels.

Iblis from Ar *balas* signifies a profligate wicked person The name is here given to Azazil, an angel of the very highest order who, only for his pride was brought low

33 The tree mentioned here is not the tree of knowledge of the Jews and Christians. It is said to be an emblem of sin whose fruits have far reaching effects.

34 The devil see verse 13 above. It is generally understood of the baser appetites of Man

35 Words, meaning words of wisdom

36. Though fallen by reason of his baser appetites, Man has yet the chance to rise superior to them. This is to follow the guidance of God as distinct from that of his passions. See verse 171 below

THE JEWS

38 Ye children of Israel, remember My favour wherewith I have favoured you, and perform your Covenant with Me, and I will perform My Covenant with you Me, therefore, revere Me. And believe in what I have revealed, confirming that which is with you, and be not the first to disbelieve in it, and for a mean price do not barter My signs, Me therefore, fear ye Me

25. The Covenant of God, one of those to the Jews, is given in verses 17 and 18, below. Thus it is plainly laid down that the transgressors alone are led astray.

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35. And Man learned words from his Lord, and God turned towards him; for He is the relenting, gracious.

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39 And clothe not the truth with a lie, and hide not the truth knowingly

40 And observe prayer and give alms and bow down with those who bow down

41 Will ye enjoin upon men piety and forget yourselves? Ye read the Book do ye not yet understand?

42 And seek help with patience and prayer, a hard duty indeed is this, unless to the humble,

43 Who believe in the meeting of their Lord and that to Him they shall return

44 Ye children of Israel, remember My favours wherewith I have favoured you and that I have been bounteous to you above all peoples

45 And fear the Day when one soul shall not make satisfaction for another soul neither shall any intercession be accepted from them nor shall any atonement be received neither shall they be helped.

38 The Children of Israel the Jews are so called being the descendants of Jacob. Covenant, same as referred to in verse 25, above.

42 Perseverance is inculcated jointly with prayer See also verse 159 below

43. It is simply impossible for those who have no idea of the spiritual to be persevering in the course indicated above.

45. In this verse Intercession and Atonement are firmly discarded. The Jews believed in the Intercession of their father Abraham and the Christians in the Atonement of Jesus. See also Surah lxxxii 17-9.

BELIEVERS AND GOOD MEN

59 Verily those who believe, and those who are Jews or Christians or Sabians—whoso believes in God and the Hereafter and does good—theirs is a reward

with their Lord no fear shall come upon them neither shall they grieve

59 In work and not in the creed lies our salvation The Sabi ans here mentioned are identical with the Mendaites or Christians of St John as they are called These are not the same as the star worshipping people generally known by that name

THE WICKED THE GOOD

75 Yea, whoso acquires evil and is encompassed by iniquity—these are the fellows of the Fire, to continue therein for ever

76 And those who believe and do good—these are the people of Paradise—to continue therein for ever

75 Acquires, or earns evil commits evil to his own loss The idea of Original Sin is altogether absent in Islam For ever is not to be taken literally See Surah vi 161

COVENANT OF THE ISRAELITES

77 And when WE entered into a Covenant with the children of Israel—Worship not any but God and be good to your parents and kindred and to orphans and the poor and speak what is good to men and observe prayer and give alms,

78 And shed not your brother's blood nor turn one another out of their homes

MOSES AND JESUS THEIR MISSION

81 And verily WE gave the Book to Moses, and WE raised up apostles after him And to Jesus, son of Mary WE gave clear evidences, and strengthened him with the Holy Spirit

81. The Holy Spirit is the guardian-angel of the prophets. He is generally called Jibrail or Gabriel

PEOPLE OF THE BOOK

103 Many of the people of the Book desire to bring you back to unbelief after ye have believed

out of selfish envy even after the truth has been made plain to them But forgive them and avoid them till God comes in with His working Surely God is mighty over all things.

103 People of the Book those who accept the mission of the prophets, *i e* the Jews and the Christians.

PRAYER AND ALMSGIVING

104 Be steadfast in prayer and give alms and what of good ye send before for your souls, ye shall find it with God Surely God sees what ye do

104 The good that a man does in this world is regarded as a credit to himself in the next

TRUE RELIGION

105 And they say None shall enter Paradise, except such as are Jews or Christians That is their faith Say thou Bring your proofs, if ye speak the truth

106 Nay whoso strives with his face to God and is a doer of good—his is a reward with his Lord—no fear shall come upon them neither shall they grieve.

106. God regards only a man's striving for the good and his doing good irrespective of any creed that a man holds. See verse 59 above

WRANGLING UPON RELIGION

107 And the Jews say *The Christians are grounded on nothing* and the Christians say The Jews are grounded on nothing Yet they read the Book. So also say those who do not know like to what these say But God will decide between them on the Judgment Day concerning that wherein they now disagree.

107 The Book the scripture Those who do not know the illiterates, or those who do not receive any scripture All disputes which are not likely to end here are referred t God in the hereafter for decision

GOD S OMNIPRESENCE

109 God s is the east and the west, then which way soever ye turn there is the face of God Surely God is omnipresent omniscient

GOD S BEGETTING A SON

110 And they say God has begotten a son No! Praise to Him! His is whatever is in the heavens and the earth All obey Him

111 Maker of the heavens and the earth! When He decrees a thing He only says to it, Be and it is.

110 This is a revolt against the ide of Jesu being called the only begotten Son of God

111 Without entering into any controversy with regard to his Immaculate Conception it is simply maintained that Jesus wa born by the command of God

JEWS AND CHRISTIANS

114 But the Jews will not be satisfied with thee nor yet the Christians, until thou follow their creed Say thou, Surely the guidance of God—that is the guidance And if thou follow their desires after the knowledge that has come to thee, then thou hast not from God a patron or help

115 And those to whom WE have given the Book and who read it aright—these believe therein And whoso believes not—these are the losers.

114 The narrow mindedness of the sectaries is here spoken of. The Moslems believe in the God of the Jews and the mission of their prophets, but the Jew still held themselves aloof from them. In the case of the Christian again the Moslems believed in the one God

preached by Jesus and himself as His prophet, but the Christians proved equally indifferent. The Moslems are here to maintain their principles unshaken

115 *Those who read aright their scriptures are said to be in guidance from their Lord*

THE JEWS

116 Ye children of Israel,

117 Fear the Day when one soul shall not make satisfaction for another soul neither shall any atonement be received from them nor shall any intercession avail, neither shall they be helped

117 This is a repetition of verse 45 above.

ABRAHAM AND JACOB THEIR PIETY

124 And who will turn aside from the faith of Abraham but he who has debased his soul to folly? Surely WE have chosen him in this world, and in the Hereafter he will be of the righteous

125 When his Lord said to him Strive after righteousness he said I will strive for the Lord of the worlds.

126 And this did Abraham bequeath to his children, and Jacob also—My children God has chosen for you this *religion* therefore die not unless ye are also Moslems.

127 Were ye present when Jacob was at the point of death, when he said to his sons, Whom will ye worship after Me? They said We will worship thy God and the God of thy fathers Abraham and Ishmael and Isaac,—one God—and after Him shall we strive

128 That people have now passed away—theirs is what they earned, and yours shall be what ye earn ye shall not be questioned as to what they did

125. Ar Aslim, is translated strive after righteousness It comes from the same root as Islam, q v in Surah iii 17

126 Moslems, followers of Islam the religion of the prophets See verse 130 below It is believed that Islam is the original religion of man since first his religious instinct has awakened. See verse 209 below

128 The Jews depended very much for their salvation upon their father Abraham s piety It is here stated that they shall have the reward according a they shall have indiv dually deserved See verses 4 and 117 above

TRUE RELIGION

129 They say Be ye Jews or Christians, that ye may be guided Say thou Nay but the religion of Abraham the upright man and he was not of those who joined others with God

129 See verses 105 and 106 above. Ar Hanif is translated the upright man It literally means seeking after truth turning from the evil

THE CREED OF ISLAM

130 Say thou, We believe in God, and what has been revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses and Jesus, and what was given to the prophets from their Lord —we make no distinction between any of them,—and after Him we strive

130 A belief in the mission of the prophets is an important article in the Islamic creed. It is not confined to the prophets of the House of Israel See notes to verse 3 above

ACCEPTANCE OF ISLAM

131 If therefore they believe even as ye believe then are they guided aright, but if they turn back then surely they make a division and God will suffice thee against them for He both hears and knows

132. The baptism of God *we have*, and who is better than God at baptising? Him we worship

133. Say thou Will ye dispute with us concerning God?—and He is our Lord and your Lord. We have our works and ye have your works and we are sincerely His

134. Will ye say Abraham and Ishmael, and Isaac, and Jacob and the tribes were Jews or Christians?

132. This was to take off an objection to the simple way of conversion in Islam which admitted of no extra formality

Mohammed taught that all the children of men would follow the straight path appointed for them by God, were it not for the corrupting influences of their guardians, who consciously or unconsciously set an unnatural example by their way of life for their little folks to follow He observed no peculiar rites in connexion with the conversion of people to Islam, since he only regarded it as a natural law for men to follow All men were according to him, born in Islam, and by *virtue of their being had already the baptism of God* See also Surah xxx. 29 and Surah vi 116.

134 See also Surah iii 60.

THE KIBLAH FIXED

136. The foolish among people say What has turned them from their Kiblah towards which they formerly turned?

138. WE appointed the Kiblah towards which thou didst formerly turn merely that WE might know him who follows the apostle from him who turns upon his heals, though this might seem a great matter unless to those whom God has guided aright But God will not waste your faith for God is to men gracious and merciful.

139 WE have seen thee turn thy face to heaven with uncertainty and WE will turn thee to a Kiblah thou dost like Turn then thy face towards the Sacred Mosque, and wherever ye be, turn your faces towards it

143 All have some one side to which they turn *in prayer* but do ye hasten emulously after good works. To God is your return altogether surely God is mighty over all things

145 And from whatever place thou comest forth turn thy face towards the Sacred Mosque, and wherever ye be turn your faces to that part, lest men have cause of dispute against you and as for the impious amongst them fear them not, but fear ME that I may perfect MY favours upon you and that ye may be guided aright.

136. Kiblah is the point towards which people turn in prayer At first Mohammed observed no particular rite of turning his face in prayer to any certain place As soon however as he reached Medinah he directed his followers to turn to the Temple of Jerusalem but a few months after it was found more expedient to turn towards the Sacred Temple of Mecca.

138 It is acknowledged here that the Kiblah was fixed merely for a uniformity in public worship

This might seem etc. This is levelled against those who appeared to have attached very great importance to this point of outward uniformity in worship

But God will not waste your faith so easily in that ye now change your Kiblah

143. Striving to do good is insisted upon as a more important duty than any formality merely

APOSTLES THEIR MISSION

146 And WE have sent to you an apostle from among yourselves to declare OUR signs to you, and to

purify you and to teach you the Book and wisdom and to teach you what ye did not know

146 Such was the mission of the prophets in all ages, and among all peoples See notes on verse 3 above

PERSEVERANCE

148 Ye believers, seek help with patience and prayer surely God is with the patient

149 And say not of those who are slain in the way of God that they are dead —nay they are living but ye do not understand

150 We will surely prove you with something of fear and hunger and loss of wealth and lives, and fruits, but bear glad tidings to the patient,

151 Who, when a misfortune befalls them say We are of God and to Him we shall return

152 These,—on them shall be blessings from their Lord, and mercy and these are the rightly guided

149 'The way of God' has a very wide significance in Islam it applies to all the responsibilities of a human life, from the worship of God to the minutest concerns of man in his relation to society And all who die in the execution of their relative functions in life are esteemed martyrs.

GOD HIS SIGNS

158 Your God is the one God there is no God but He the merciful the compassionate

159 Surely in the creation of the heavens and the earth and the alternation of night and day and in the ships that pass through the sea laden with what is useful to man, and in the rain which God sends down from heaven giving life by it to the earth after its death, and spreading over it all sorts of cattle, and in the change of the winds and in the clouds that are

pressed to service betwixt heaven and earth are signs to people who understand

160 Yet there are those who take unto themselves others beside God and love them with the love of God But stronger in those who believe is the love of God Oh! that those who act unjustly did perceive, when they see the punishment, that all power belongs to God and that God is severe in punishing

159. The signs are the traces in Nature of an Intelligent, Conscious Being

160. The distinction in the mind of the Moslem between intense love of God

Oh! that those etc. A deep sympathy is expressed for those who out of ignorance are plunged in darkness and do not understand the goodness and power of God

THE SECTARIES

161 When those who have been followed shall declare themselves clear of their followers, and shall see the punishment, and when the ties between them shall be cut asunder

162 The followers shall say Could we only return we would keep clear of them as they have declared themselves clear of us And God will show them their works Sighing shall be upon them, but from the fire they shall not come out

161. It is here indicated that at the Hereafter the preachers or heads of new sects shall forsake or wash their hands of their disciples as if they were not accomplices in their superstitions.

162. This indicates that the followers will be held responsible for the lies they hold and their works here.

Sighing etc. they shall then know that it will be to them a matter of great remorse

LAWFUL FOOD

163 Ye people eat of what is lawful and good on earth and follow not the steps of the devil surely he is your open enemy.

163 See verses 167, 168 below

THE DEVIL

164 He only enjoins you evil and wickedness, and that ye should speak of God what ye know not

ANCESTRAL PRACTICES

165 And when it is said to them, Follow what God has revealed they say Nay we will do what we found our fathers at — What and though their fathers had no sense at all or guidance?

165 Ancestral practices may not all be above reproach or criticism.

THE UNBELIEVER'S CALL

166 The unbelievers are like one who cries aloud to that which hears him not so much as his calling or crying Deaf, dumb blind they do not understand

166. Which hears etc or which hears not so much as his calling, or the sound of his voice

LAWFUL FOOD

167 Ye believers eat of the good things which WE have given you, and give thanks to God if it is Him ye worship

168 He has only forbidden you what is dead of itself and blood and swine's flesh and that on which any other name than God's has been invocated But he who is forced by necessity not lusting, nor transgressing, it is no crime in him. Surely God is gracious compassionate

168 All things which are naturally repulsive to man are here forbidden also all sacrificial offering to any other than God But in extreme necessity the rule may be so bended See also Surah v 4

It is remarkable that in killing any animal for food the Mohammedans only say In the name of God and do not add the attributes of mercy and compassion otherwise so inalienably joined in the sentence for general purposes It points to the consciousness in Islam of the un-merciful and un-compassionate attribute in man which only leads him to sacrifice the life of a being which is in the sight of God a being like himself (Surah vi 39) in order to satisfy his animal nature It drives the Moslem to see his ridiculous position as a believer in the merciful and compassionate Lord of the worlds and yet feasting upon the destruction of a life

TRUE PIETY

172 It is no good that ye turn your faces *in prayer* to the east or the west but goodness is of him who believes in God and the Hereafter, and the Angels and the Books, and the Prophets who gives of his wealth for His love to kindred and the orphans, and the poor and the homeless and those who ask and for the captives who is steadfast in prayer and gives alms and of those who perform their covenants when they have covenanted, and who behave themselves patiently in adversity and hardships and in time of violence — these are the true and these are the pious

172 True piety consists not in certain formalities merely but in believing in God and striving to do most good to His creatures

For His love, to please God, and not to be seen of men see verses 260 267 below

To kindred etc In Islam the first attention of the charitable falls upon his poorer kinsmen then come the orphans then the other poor people then the travellers and other needy people then the slaves

The homeless lit (sons of the road) includes also travellers

Those who ask, who might fall into trouble and have occasion to ask your help But the Moslem is to find out the needy himself see verse 274 below

For the captive for their redemption

170 Ye believers a Fast is ordained you, as it was ordained to those before you that ye may work piety.

180 A certain number of days only—but he amongst you who is sick or on a journey a number of other days; and as for those who are able may redeem it by maintaining a poor man; and whoso of his own accord does a good work—it is better for him. But if ye fast it is better for you if ye only knew.

181 The month of Ramazan wherein was revealed the Koran as a guide to the people and an evidence of guidance and a distinction. Then whoso among you is present in the month let him fast; but he who is sick or on a journey a number of other days.

God desires for you what is easy, and desires not for you what is difficult; that ye may complete the term, and glorify God for that He has guided you, and that ye may give thanks.

182 And when My servants ask thee concerning Me, verily I am near; I answer the prayer of the prayer whenever he prays to Me; but let them hearken to Me and believe in Me, that they may be guided aright.

183 Ye are allowed on the night of the Fast to go in to your wives; they are a garment to you as ye are a garment to them. God knows that ye defraud yourselves therein, so He turns to you and excuses you. Now therefore go in unto them and desire what God has ordained for you; and eat and drink until ye can distinguish a white thread from a black thread. Then keep the fast till night, and go not in to them, but pass your time in places of worship. These are the bounds of

God therefore draw not near to transgress them Thus God makes His signs clear to men that they may work piety

179 This is the third point of religious practice and a duty of so great moment that Mohammed was wont to call it the Gate of Religion as a means of restraining the passions by diurnal abstinence for a limited and definite period from all the gratifications of the senses, and directing the overflow of the animal spirit into a healthy channel

The Moslem doctors also reckon three degrees of fasting 1 The restraining of the belly and other members of the body from satisfying their lusts; 2. The restraining of the ears, eyes tongue hands, feet and other members from sin; 3 The fasting of the heart from all base thought and inclination which may divert it attendance upon God Mohammed himself said A keeper of fasts, who does not abandon lying and slandering God cares not about his leaving off eating and drinking

180 Fasting is only imposed on the able-bodied and the strong sick persons also include the weak and all whose health would manifestly be injured by their keeping the fast as women with child and giving suck old people and young children

181 It was in Hira in the month of Ramazan that Mohammed received his first message as contained in Surah xcvi.

182. God is ever near to hear prayers offered to Him but men are to hearken to Him and believe in Him for so can they be guided aright, to achieve what they desire

183 The Fast is restricted to the day and at night fall the Moslem are allowed nay are bound to refresh themselves and to eat and drink and otherwise enjoy themselves lawfully till day break. This verse was occasioned by certain of Mohammed's followers agreeing to bind themselves to continual fasting and watching, and to abstain from women in imitation of some Christian monks. Some of them actually sent away their wives to some of their people in order to be allowed to fast rigidly

Among the recorded sayings of Mohammed is also the following Keep fast, and eat also stay awake at night, and sleep also for verily there is a duty on you to your body not to labour overmuch so that ye may get ill and destroy yourselves and verily there is a duty on you to your eyes, ye must sometimes sleep and give them rest and verily there is a duty on you to your wife and to your visitors and guest that call

on you; you must speak to them; and nobody has fasted who fasted always; the fast of three days in every month is equal to constant fasting; then keep three days' fast in every month."

They are a garment, etc. A metaphorical expression to signify the mutual comfort a man and his wife find in each other.

ABUSE OF WEALTH

184. Consume not your wealth among yourselves in vanity, nor present it to judges, that ye might consume a part of other men's wealth unjustly while ye know it.[1]

184. [1] Two things are forbidden in this verse: 1st, vain display; and 2nd, bribing, which also includes influencing by virtue of one's position the natural course of law.

PHASES OF THE MOON

185. They will ask thee about the moons; say thou, They show times for men, and for the pilgrimage. But there is no good in that ye enter your houses by the back thereof, but goodness is of him who fears God. So enter your houses by their doors, and fear God, that ye may be happy.

185. It was a custom of the Arabs in certain periods not to enter their houses by the old doors, but to make a hole through the back part of a passage, which practice is here condemned as foolish.

A RULE OF WARFARE

186. Fight in the way of God against those who fight against you, but transgress not; surely God loves not those who transgress.

187. And kill them wherever ye find them, and turn them out from where they have turned you out; for rancour is worse than slaughter; yet fight not against them in the Sacred Mosque until they attack you therein; but if they attack you, then kill them — that is the punishment of the ungodly.

188. But if they desist — surely God is gracious, merciful.

189 Fight therefore against them that there be no more rancour, and the religion of God come; but if they desist then let there be no hostility except against the transgressors

186 This is the strict rule of all Islamic warfares; all unprovoked wars are condemned as unjust

This and the succeeding verses were occasioned by the sudden advance in A H 2 upon the Moslems at Medinah of the Koreish from Mecca with a large army of 1 000 strong mounted on 700 camels and 100 horses. Medinah is 276 miles to the north of Mecca The Koreish had already marched fully armed What was to be done for the preservation of the poor Moslems and the men of Medinah who had made common cause with them? There was no time to spare What was to be done was to be done instantly and with effective measures If the Koreish have the better what would be the fate of the Moslems but a universal massacre? Such were the thoughts of the Teacher of the Moslems In this extremity came the strict injunction from Him whose apostle he was in the words of the text

187 Wherever whether in or out of the sacred precincts of the Kaabah which were regarded as inviolate The word translated "rancour" in the original signifies heart-burning with hatred the worst type of feeling in social relation.

188 The first sentence ends abruptly the following being understood God does not allow you to kill them

189 "The religion of God come" exactly in meaning like the Kingdom of God come malice and rancour being thus rooted out religion might prevail. See also Surah iv 77

THE SACRED MONTH

190 The sacred month and the sacred precincts are safe from reprisals but whoso transgresses against you, do ye also transgress against him as he has transgressed against you. And fear God and know that God is with those who fear to do evil.

190 The Arabs regarded it specially unlawful for them to attack each other in certain months, but when it suited them they put off the observing of one month for another thus leaving themselves wide margins for excursions and plunder Standing in self-defence the Moslems were to fight when attacked

THE OATH [illegible]

101 And give freely on the way of God, and throw not yourselves with your own hands into ruin [illegible]

101 See notes on verse 110, above [illegible]

THE PILGRIMAGE

192 Perform the Pilgrimage and the Visitation for the cause of God [illegible]

193 The Pilgrimage is in the known months [illegible] And provide for your journey but the best provision is piety and fear ME ye men of understanding

194 It is no crime in you if ye seek an increase from your Lord by commerce and when ye pour down the Arafat remember God near the sacred Monument and remember Him for that He has guided you, al though ye were before this of those who go astray

195 And when ye have finished your rites remember God as ye remember your own fathers or with greater reverence still

192 This is the fourth point of religious practice in Islam, and is of great importance as every year it renews the bond of union among the faithful, and creates a real visible Moslem Church [illegible]

Certain qualifications are also considered necessary with regard to a faithful performance of this duty. These are as follows: 1. The pilgrim must be free from the world, as the Moslems say, that is, all his debts must be first paid up, and his family and dependents provided for adequately during the period of his absence from home. 2. He must possess the means of transport and subsistence during his journey. 3. He must also consider the possibility and practicability of the journey. 4. He must have freely forgiven his enemies, and if he has given any one cause of offence, he must confess his fault and seek reconciliation before he sets out on his journey. 5. Finally, he must repent of every evil thought, word and deed, against his fellowmen, and against God [illegible]

193 The three months of the Pilgrimage are Shawwal, Zul-kaadah and Zul-hijjah [illegible]

And fear ME: see Surah xxii. 31-33.

191 Whereas in pre Islamic times it was considered a sacrilege to visit Mecca during the said months on commercial purposes

PEACE ENJOINED

204 Ye believers enter into peace wholly and follow not the steps of the devil for he is your open enemy

204 Here peace and the steps of the devil are used in contra distinction to each other

THE ORIGINAL RELIGION

209 Men were of one religion, and God sent prophets with glad tidings and with warnings and sent down with them the Book with truth to judge between men in what they disagreed —and none disagreed therein but out of hatred among themselves

209 The difference among the various religions is thus set forth Men were originally of one religion and when differences arose amongst them God raised up prophets in their midst to guide them with truth but people only differed among themselves out of mere jealousy Hatred alone thus explains the division among men See Surah II 3 notes

RECIPIENTS OF CHARITY

211 They will ask thee what they shall spend say thou Whatever of good ye give, let it be to parents, and kindred and orphans, and the poor and the homeless and what good ye do surely God knows it

211 In Islam charity always begins at home; and although a man has absolute right over his property he cannot by will devote more than one-third of his property to charity

WAR ENJOINED

212 Enjoined upon you is War but it is hateful to you Yet it may be, that ye hate a thing while it is good for you and it may be, that ye love a thing while it is bad for you God knows, and ye—ye do not know

212. After the verses 186-9 above Mohammed was still contemplating some reconciliatory measures by which the impending battle at Badr might be averted. The orphan-child of Aminah whose heart wept to see the miseries of this world, and whom his gentle nature had made womanish (as his enemies called him) shrank back from standing up for war in self-defence as it was, till it occurred to him that he was head of the State as well as of the Church and as in duty bound to his subjects had to defend Medinah from any aggressive attacks of the Koreish on his account his conscience smote him and then came the verse as in the text. Whereupon Mohammed proposed to check their advance by a rapid march and set out from Medinah with his little band of the faithful (300 in number)

Wine and Games

216 They will ask thee concerning wine and games. Say thou In both is great sin and use also for men — but their sin is greater than their use.

210 Under wine all strong and inebriating liquors are comprehended. Games include all games which are subject to chance or hazard, as dice cards etc.

Alms-giving

217 They will ask thee what they shall give in alms. Say thou, What ye can spare

21 In Islam there are two sorts of alms, *Zakat* and *Sadakat*. The one is of indispensable obligation being commanded by the law which directs and determines the portion which is to be given but the other is left to every one s liberty to give more or less as he shall think fit. The portion of the wealth to be given in alms is usually one part in forty or two-and-a-half per cent. of the value of all goods, chattels emblements, on profits of trade mercantile business, etc. But no alms are due for them unless they amount to a certain quantity or number nor until a man has been in legal possession of the gift, and has sufficient for his subsistence. In the early days of Islam these alms went *into* the Public Treasury and were applied to the cause indicated in Surah ix. 60.

The Orphans

218 They will ask thee concerning orphans say To train them is the best.

219 And if ye interfere with them—they are your brothers, and God knows the wicked from the well meaning and if God please He will surely distress you Surely God is mighty, wise

218 Orphans are to be educated and trained and their concerns well managed

219 It is feelingly pointed out that the orphan are our brothers and they have as much right to our care as we own helpless younger brothers

OATHS

224 Make not God the butt of your oaths that ye will not do good nor be pious, nor make peace between men surely God both hears and knows

225 God will not punish you for a mistake in your oaths, but He will punish you for what your hearts do surely God is gracious, mild

224 *The butt so as to swear frequently by Him.* Such wicked oaths which were very prevalent amongst the Arabs being taken in the heat of the moment, are here forbidden

225 When a man swears inadvertently and without design But a penance is all the same required of him See Surah v 91

DIVORCE SOME RULES

226 Those who swear off from their wives shall wait four months,—and if they go back, surely God is the gracious, the merciful

227 But if they resolve on a divorce, surely God is He who hears and knows

228. The divorced women shall wait concerning themselves until they have their courses thrice, and it is not lawful to them to hide what God has created in their wombs, if they believe in God and the Hereafter and it will be more proper for their husbands to bring them back at this stage, if they desire a reconciliation,—

and it is for the women to do to men as they would be done by them according to what is just But the men have a degree above them God is mighty knowing

229 Divorce may be twice then either keep them with humanity or dismiss them with kindness but it is not allowed you to take away anything of what ye have given them, unless both fear that they cannot keep within the bounds of God And if ye fear that they cannot observe the ordinances of God no blame attaches to any one of them for what the wife shall herself give for her redemption

230 But if he divorce her again it is not allowed him to take her again until she has married another husband and if he divorce her it shall be no crime in them if they return to each other if they think they can keep within the bounds of God

231 But when ye have divorced women and the time to send them away is come, either keep them with humanity or put them away with generosity but keep them not by force so as to transgress. Whoso does this, injures himself.

232 And when ye have divorced your wives, and they have waited their prescribed time hinder them not from marrying other men when they have agreed among themselves honourably This is a warning for him among you who believes in God and the Hereafter That is most proper for you and the most decent God knows, and ye do not know

233 Mothers when divorced shall give suck to their children two full years, if the father desire that the suckling be completed and the father shall maintain them and clothe them according to what is just —

No person shall be charged beyond his means' A mother shall not be pressed unfairly for her child, nor a father for his child and the same with the father's heir But if they choose to wean the child by mutual consent and on mutual consideration it shall not be a fault in them and if ye choose to provide a nurse for your children it shall be no fault in you in case ye pay what ye offer her according to what is reasonable And fear God and know that God sees what ye do

234 As to those of you who die and leave wives, these must wait concerning themselves four months and ten days, and when they have completed their term, it is no crime in you for that which they shall do of themselves, according to what is reasonable And God well knows what ye do

235 And then no blame shall attach to you if ye make proposals of marriage to such women or hide your intention —God knows that ye will remember these.—But make no proposals to them in private unless ye speak honourable words

236 And resolve not on the marriage tie unless the term has been completed and know that God knows what is in your minds Therefore beware of Him and know that He is gracious, compassionate

237 It is no crime in you if ye divorce your wives before ye have completed the marriage, or settled any dowry on them But provide what is needful for them —he who is well-off according to his circumstances, and he who is hard up, according to his means—according to what is reasonable,—a duty on the pious

238 But if ye divorce them before ye have completed the marriage and have already settled a dowry

on them, give half of what ye have settled, unless they release or in whose hand is the marriage tie but if ye release, it will be nearer to piety And forget not generosity in your relations, one towards another surely God sees what ye do.

236 This is the time given them to consider as to the desirability or otherwise of a divorce A divorce upon a rash oath is considered reprehensible

228. This is in order to secure a proper guardian for the child not allowing any ground for illegitimacy During this term the husband is to keep the divorced wif with him and the wife is to behave towards him as she would be behaved The whole object of this verse is to cement the attachment betwen the husband and the wife in the interests of the child and themselves. See Surah lxv 1

It is for the women etc. A wife is only bound to behave towards her husband as her husband would behave towards her

But the men, etc. In social gradation the husband is placed above the wife as the parents are above their children the old people above young people, and so forth

229 This was to prevent his followers from divorcing their wives on every light occasion or out of an inconstant humour as was their practice in pre-Islamic times.

230. To counteract the above practice it was made a rule that if a man divorced his wife the *third* time it was not allowed him to take her again until she had been first married and bedded by another and divorced by such second husband And this precaution observes Sale, has had so good an effect that the Mohammedans are seldom known to proceed to the extremity of divorce, notwithstanding the liberty given them, it being reckoned a great disgrace so to do and there are but few besides those who have little or no sense of honour, that will take a wife again on the condition enjoined —George Sale, *The Koran* Preliminary Discourse, p. 104 Warne London

PRAYER

239 Observe prayers—and the mid-day prayer—and stand ye attent before God

240 And if ye are in fear pray on foot or riding and when ye are safe again, remember God, how He taught you what ye knew not

240 Those who are in a state of war or awaiting the attacks of their enemies, are to pray standing or on horse-back Further precautions are given in Surah iv 102-4

WIDOWS

241 And such of you as die and leave wives, shall bequeath their wives a year's maintenance, without making them quit their homes but if they quit them, it is no crime in you for what they shall do of themselves, according to what is reasonable and God is mighty wise

242 And for the divorced let there be a reasonable provision — a duty on those who fear God

THE PROPHETS WARS

247 Hast thou not heard of the assembly of the children of Israel after Moses, when they said to their prophet, Set up a king for us and we will fight in the way of God. He said May it not be that if fighting were ordained you ye would not fight. They said And why should we not fight in the way of God since we and our children are turned out of our dwellings?

251 And when they went forth against Goliath and his forces.

252 They routed them by the will of God and David slew Goliath, and God gave him the kingdom, and wisdom and taught him what He pleased —and if God had not prevented men, the one by the other surely the earth would have been corrupted but God is beneficent above all the worlds

247 This was an example from Jewish history of a defensive war which the Moslems were to follow The prophets according to Islam never insisted upon an offensive war)

THE PROPHETS

254 These are the apostles WE have blessed some of them above the others some of them has God spoken to and has raised to the loftiest grade. And WE gave to Jesus, son of Mary clear evidences and strengthened him with the Holy Spirit —And if God pleased they had not disputed at all, after the clear evidences had come to them But into disputes they fell, some of them believed and some remained unbelievers

CHARITY

255 Ye believers, give alms out of what WE have provided you before the Day comes when there will be no trafficking, nor friendship nor intercession and the ungodly these are unjust doers

THE THRONE VERSE

256 God! there is no God but He the living the self-subsistent; slumber seizes Him not, nor sleep His is what is in the heavens and the earth Who is there that can intercede with Him but by His permission? He knows what is before them and what is behind them, yet of His knowledge they comprehend not, but what pleases Him His Throne extends over the heavens and the earth, and it tires Him not to guard them both. And He is the high, the grand

256 This is the Throne Verse. Regarding it Sale says "These lines contain a magnificent description of the divine majesty and providence but it must not be supposed the translation comes up to the dignity of the original" It is greatly esteemed by the Moslems, who also recite it in their prayers.

COMPULSION IN RELIGION

257 There is no compulsion in religion the right way is in itself distinct from the wrong —whoso then

denies all falsehood and believes in God—He has caught hold of a strong handle in which is no breaking off, and God is He who hears and knows

258 God is the patron of those who believe He brings them out of darkness into light

257. Compulsion not allowed in matters of religion. The firm belief is that the right way is in itself distinct from the wrong It is generally stated by European writers that this remarkable verse though promulgated at Medinah was later on cancelled by Mohammed when he stood up to preach Islam with sword in one hand and the Koran in the other Nothing can be more false Mohammed to the end of his life never resorted to such measures. Surah v 52 53, 59 73 81 99 101 which is a specimen of the most enlightened tolerance contains grand utterances of the Prophet of Islam even in his latest career

THE CHARITABLE

263 The likeness of those who spend their wealth in the way of God is as a grain of corn which produces seven ears, and in each ear an hundred grains,—and God increases to whom He pleases. God is liberal wise

264 As to those who spend their wealth in the way of God and then follow not what they have spent by reproaches or injury theirs is a reward with their Lord no fear shall come upon them neither shall they grieve,

265 A kind speech and forgiveness is better than alms-giving followed by injury and God is bounteous, kind

266 Ye believers, make not your alms void by reproaches and injury like him who spends his wealth to be seen of men and believes not in God and the Hereafter, The likeness of such an one is that of a rock with a thin soil upon it on which a heavy rain falls

and leaves it bare—nothing avails them of what they have earned and God guides not the unbelieving people.

267 And the likeness of those who spend their wealth from a desire to please God and for the insuring of their souls, is as a garden on a hill on which a heavy rain falls, and it yields its fruits two fold and if a heavy rain falls not on it, at least the dew does and God sees what ye do.

268 Does any one of you desire to have a garden of palms and vines through which rivers flow wherein he may have all fruits; and that old age should come upon him and that his offspring be weakly and that then a fiery violent wind should strike it so that it is burned

269 Ye believers, spend in alms of the good things which ye have acquired, and of that, which We have produced for you out of the earth, and choose not the bad thereof to give in alms,

270 Such as ye would not accept yourselves except by connivance, and know that God is bounteous, praised

271 The devil threatens you with poverty and commands you filthy actions, but God promises you pardon from Himself and grace, and God is generous, wise

272 He gives wisdom to whom He will, and whoso is given wisdom surely he has much good given him but none will consider except those who have hearts

273 And what ye give in alms, or what ye vow, truly God knows it but for the unjust there is none to help them If ye show your alms, it is well but if ye hide it and give it to the poor still better will it be for you, and will hide your faults, and God is well aware of what ye do

274 And the good ye give in alms will return upon you and give only out of a desire to please God —and what good ye give in alms shall be repaid you, and ye shall not be wronged To the poor who are wholely devoted to the cause of God and cannot knock about in the earth whom those who know not think to be rich because of their modesty Thou shalt know them by this mark—they ask not of men with importunity, and what of good ye spend, surely God knows about them

275 Those who spend of their wealth night and day, in private and in public —theirs is a reward with their Lord, no fear shall come upon them neither shall they grieve

264 By reproaches or injury either by reproaching the person whom they have relieved with what they have done for him, or by exposing his poverty to his prejudice

266. Rock with a thin soil upon it is the heart of such a man with a thin veneer of religion, which is laid bare as soon as it is put to a strong test—a heavy rain falls upon it, as in the text

267 A garden on a hill, is the heart of the believer which when tested brings forth its internal virtues two-fold.

268. This garden is an emblem of almsgiving out of hypocrisy or attended with reproaches (as stated in verse 266, above) which in the end blasts the hopes of the giver in the hereafter For a time he is happy in his conceit and enjoys it, then comes old age, an unmistakable sign of his closing life, by and by his hopes vanish he has perhaps a weakly offspring, and his heart burn with anguish at the thought of what he has done hitherto.

270 By connivance on having some amends made by the *seller of such goods either by abatement of the price or giving* something else to the buyer to make up the value

271 Threatens you with poverty by instilling into your hearts the fear of poverty

273. Po while public giving may induce others to give secret charity is sure to raise in the giver emotions above the average morality which admits of good works to be seen of men merely See verse 266 above

274 To please God (lit to seek the face of God His glory in the hereafter the Beatific vision thus it implies for the love of God See verses 160 172 above.

The poor who etc modest men who are workers in the cause of God but have not the means adequately to meet the requirements of their life-work They do not ask men importunately for help but it s for the men to help them of their own accord

THE USURERS

276 Those who devour usury shall only arise as he arises whom the devil has infected by his touch This for that they say Truly selling is as usury —yet God allows selling and forbids usury Whoso then after the warning that has come to him from his Lord abstains, shall have pardon for the past and his affair is with his Lord. But they who return to it—these are the fellows of the Fire to continue therein for ever

277 God will cancel usury and bless almsgiving surely God loves not the ungodly the impious. But they who believe and do good and are steadfast in prayer and give alms—theirs is a reward with their Lord, no fear shall come upon them neither shall they grieve.

278 Ye believers, fear God and remit what remains of usury if ye are of those who believe

279 But if ye do it not, hearken to war from God and His apostle yet if ye repent, ye shall have the principal of your money Wrong not and ye shall not be wronged

276. Usury is the excessive interest charged upon a man by another for having helped him out of his financial crisis. It does not include the interest charged upon any sums laid out in a commercial enterprise but only an increase by taking advantage of other men s difficulties.

[1] Shall arise as he etc, like demoniacs or possessed persons, or mad that is, in great horror and distraction of mind These are the earth bound spirits" who will not rise because of their greedy covetousness of wealth in this life.

279 Hearken to war the violent denunciations of God and His apostle.

THE DEBTORS

280 And if any find difficulty then wait till it is easy for him but if ye remit it as alms, it is better for you if ye did but know

281 Fear the Day when ye shall return to God then shall every soul have what it has earned and they shall not be wronged

280. If there is a debtor under a difficulty to pay let the creditor wait till it is convenient for the debtor but not to press him at all is the most commendable

DEBTS

282 Ye believers when ye contract a debt for a certain time, note it down and let the notary between you faithfully note, and let not the notary refuse to write as God has taught him but let him write down and let him who owes the debt dictate, and let him fear God his Lord and not detract anything therefrom But if he who owes the debt is foolish or weak or is not able to dictate himself let his agent dictate for him with equity ; and call to witness two witnesses of your people but if there be not two men, then one man and two women of those whom ye choose for witnesses if one of these should mistake, the other of them might put her to remembrance. And the witnesses shall not refuse whenever they are summoned And disdain not to note it down whether the sum is large or small, with the time of payment this will be more proper for you

in the sight of God more suited for witnessing and the best for avoiding doubt But if the goods are there present and ye pass them from hand to hand—then it is no fault in you not to note it down But take witnesses when ye sell one to the other and let no injury be done to the writer or the witness it is a crime in you to do this. And fear God and God will give you wisdom truly God knows all things.

283 And if ye are on a journey and find no notary, let pledges be taken; but if one of you trust the other, let him who is trusted restore what he is trusted with, and fear God his Lord And refuse not to give evidence. He who refuses has surely a wicked heart, and God knows what ye do

282 A deed is to be executed by every debtor in favour of his creditor in the presence of two male witnesses, or one male and two female witnesses. The reason given of two female witnesses being equal to one male witness is not because woman is half man but in the ordinary walk of life she has very little opportunities to distinguish herself in business capacities, and hence the weakness referred to

GOD THE KNOWING

284 Whatever is in the heavens and the earth is of God and whether ye bring forth to light what is in your minds or hide it God will surely call you to account for it then He will pardon whom He pleases, and whom He pleases He will punish. And God is mighty over all things.

THE FAITH

285 The apostle believes in what has been revealed to him from his Lord as also the believers. Each one believes in God, and His angels, and His books, and His prophets,—we make no distinction between any of His

apostles And they say We have heard and we obey Thy pardon Our Lord for to Thee we shall return

286. God does not oblige a soul beyond its ability it shall have the good which it has earned and the evil which it has earned Our Lord catch us not up if we forget or fall into sin Our Lord lay not upon us a burden which Thou hast laid on those who have been before us Our Lord, lay not on us that which we have not strength to bear but blot out our sins, and forgive us and have pity on us Thou art our Master help us therefore against the ungodly people.

285 See also verses 130 and 172, above

We make no distinction etc., by believing in some and rejecting others as the Jews do by rejecting the mission of Jesus, and the Christians that of Mohammed

286. Earned being that for which each soul has striven The Original Sin of the Christians has therefore no place in the creed of Islam

PRINCIPAL CONTENTS.

SURAH III—THE FAMILY OF IMRAN

(*Medinah*)

This Surah was promulgated at Medinah about A H 3 between the victory at Badr and the defeat at Ohad It derives its title from the mention in verse 30 of, the Family of Imran which includes all the prophets descended from Amram as Jesus John Zacharias, and others.

GOD

1 A. L M God! there is no God but H[illegible] living the self subsistent

2 He has revealed to thee the Book wit[illegible] confirming what was before it, and He had [illegible] the Law and the Evangel before it—a guide to [illegible] people, and He revealed the distinction

4 Surely nothing is hidden from God of that which is on earth or in heaven He it is who formed

you in the wombs as it pleased Him There is no God but He the mighty the wise

1 A L M See Surah ii 1 notes.
God etc See Surah ii 256
2 The Koran is a mere confirmation of the revelations of the former prophets, and its aim is primarily to restore them to their original purity

THE KORAN

5 He it is who has revealed to thee the Book in it are some verses clear—these are the principles of the Book and others are figurative But they in whose hearts is a crookedness follow its figures, desiring discord in the interpretation thereof.

6 Our Lord suffer not our hearts to go astray after that Thou hast guided us and give us from before Thee mercy for Thou art the giver

7 Our Lord Thou wilt surely gather mankind together on a Day of which there is no doubt

5 The contents of the Koran are here distinguished into such passages as are to be taken in the literal sense and such as require a figurative acceptation The former being plain and unambiguous, compose the fundamental part or as the original expresses it *the mother* of the book and contain the principal doctrines and precepts agreeably to and consistent with which those passages which are wrapt up in metaphors, and delivered in an enigmatical, allegorical style are always to be interpreted.

In the latter part of this verse all attempts at disputation with regard to a certain interpretation of the figurative is condemned

THIS WORLD AND THE HEREAFTER

12 Fair seeming to men is the love of pleasures with women and children, and sums heaped up of gold and silver and excellent horses and cattle and corn fields this is the provision of the life of this world, but with God is the most excellent home

13 Say thou, Shall I tell you of better things than these prepared for the pious? Before their Lord they shall be in Gardens beneath which rivers flow—to dwell therein for ever—and their wives also purified—and have acceptance with God for God regards those who serve Him

13 The blessed shall enjoy the Beatific vision and the glory of God in company with their wives, etc See also Surah xiii 23

THE SERVANTS OF GOD

14 Who say Our Lord, we have sincerely believed, pardon us our sins, and keep us from the torment of the Fire

15 The patient, the true, the devoted the charitable and those who pray for pardon at day break,

THE ONE GOD

16 God witnesses that there is no God but He and the angels, and those who have knowledge and are steadfast in righteousness also there is no God but He the mighty the wise

THE ONE RELIGION

17 Surely the religion with God is Islam and they to whom the Book was given before differed only after that the knowledge had come to them out of hatred among themselves And whoso denies the signs of God surely God is swift at reckoning up

18 If they dispute with thee say thou I strive for the pleasure of God, as do those who follow me.

19 Say to those who have received the Book, and the illiterates, Do ye also strive? If they strive, then are they guided aright but if they turn aside, then surely—thine is to preach only and God regards His servants

17 Islam coming as it does from the root 'salama' signifies to be tranquil, at rest, to have done one's duty to have paid up, to be at perfect peace and finally to strive after righteousness with one's own strength It means the being at peace and living in accordance with God's words and commands, leading the life of a righteous man; the sense in which the derivatives of the Semitic salam occur in early Aramaic

Islam is said to be the Original Religion of man and the difference between the great world religions is attributed to mutual hatred See ii. 180 209 and verses 75 and 79 below

18. For the pleasure of God, lit as seeking the face of God See Surah ii 274 notes

19 Illiterates, may also be translated 'gentiles or heathens,' as Jews and Christians call those who do not believe in their respective systems

THE UNGODLY

20 But those who believe not in the signs of God and unjustly slay the prophets and those who enjoin uprightness,—announce to them a severe chastisement

21 These are they whose works perish in this world and the Hereafter and there is none to help them

22. Hast thou seen those who received a portion of the Book?—they are called to the Book of God that it might decide between them, but a part of them turn aside and withdraw

23 This because they say The Fire shall not touch us, but for a number of days,—and that which they had falsely devised deceived them in their religion

24 But how will it be with them when WE will gather them together on a Day of which there is no doubt, and every soul shall be paid what it has earned and they shall not be wronged?

22. This refers to the Jews who although they accepted the teachings of their prophets of the House of Israel whom Mohammed also honoured and accepted were yet very violent against the Moslems. The commentators also relate the following as the occasion of this verse Mohammed went one day into a Jewish synagogue where two Jewish priests Naim and Haris, asked him what religion he was of To this Mohammed answering Of the religion of Abraham they replied that Abraham was a Jew Whereupon Mohammed proposed that the Pentateuch might decide the question to which they would by no means agree

23 Some of them actually believed that whatever their sins they will not be punished for more than 40 days, the time during which their ancestors had worshipped the Golden Calf Others believed that their punishment was to last but 7 days that is a day for every thousand years which they supposed the world was to endure They were to be so mildly dealt with either by reason of the intercession of their fathers the prophets or because God had promised Jacob that his offspring should be punished but slightly

That which religion their false teachings about religion served only to lead them away from truth

24 A Day etc the Judgment Day

A Prayer

25 Say O God, King of the Kingdom Thou givest the kingdom to whom Thou wilt, and Thou takest away the kingdom from whom Thou wilt, Thou givest honour to whom Thou wilt, and whom Thou wilt Thou dost disgrace In Thy hand is good and surely Thou art mighty over all things

26 Thou dost pass the night into the day and the day dost Thou pass into the night Thou bringest the living out of the dead, and Thou bringest the dead out of the living and Thou providest for whom Thou wilt without measure

25 The absolute rule of God is here acknowledged

King of the Kingdom, in the sense of Lord of the worlds as in Surah i 1

26 The living out of the dead etc., as a man from seed, and a bird from an egg and vice versa

God's Omniscience

27 Say thou Whether ye hide what is in your breasts, or whether ye declare it God knows it all the same He knows what is in the heavens and the earth and God is mighty over all things

28 On that Day every soul shall find what it has done of good, present and as to what it has done of evil it shall wish that between itself and that were a wide distance but God warns you to beware of Him self for God is gracious to His servants.

The Love of God

29 If ye love God, then follow me God will love you, and forgive you your sins, for God is gracious com passionate

People of the Book

57 Say thou, Ye people of the Book, come to a proper understanding between us and you—that we'll not worship any except God and that we'll not join any thing with Him and that the one of us take not the other for lords beside God Then if they turn aside say Bear ye witness that we are believers.

58 Ye people of the Book why do ye dispute about Abraham, since the Law and the Evangel were not revealed until after him? Do ye not then understand?

60 Abraham was not a Jew nor yet a Christian but he was an upright man and a Moslem, and not of those who join anything with Him

61 The men nearest to Abraham are those who follow him and this prophet, and they who believe and God is the patron of the believers.

62 A party of the people of the Book desire to lead you astray but they only mislead themselves, and perceive it not

63 Ye people of the Book, why disbelieve ye in the signs of God, of which yourselves have been witnesses?

64 Ye people of the Book, why clothe ye the truth with falsehood, and hide the truth knowingly?

57 The common ground upon which the followers of the different prophets are called upon to stand is here clearly given It is that they will not worship any except God and that they will be true to it This constitutes Islam being the teaching of the prophets and seers in all ages.

60 An upright man see note to Surah ii 129

61 See note to verse 23 above

THEIR VARIOUS CHARACTERS

68 Of the people of the Book are some to whom if thou trust a treasure he will restore it to thee and there is of them to whom if thou trust a dinar he will never restore it to thee, unless thou stand over him urgently

69 This, because they say We are not bound to observe faith with the gentiles but they utter a lie against God knowingly

70 Aye, whoso fulfils his Covenant and fears to do evil,—surely God loves the pious.

71 But those who barter their Covenant with God and their oaths for a small price—there is no portion for them in the Hereafter God will not speak to them nor look upon them on the Judgment Day nor will He purify them but for them is a painful punishment.

72 And some truly there are among them who twist their tongues in reading the Book, that ye may know it to be so in the Book yet it is not in the Book

And they say, This is from God although it is not from God and they utter a lie against God knowingly

66 A treasure or any large amount

A dinar a gold coin worth about ten shillings.

69 Gentiles see note to verse 19, above

71 Who barter their covenant, who break their covenant. Covenant with God see note to Surah ii 25

God will not speak etc He will turn His face against them will be angry with them

72. Who twist their tongues in reading who read with a wrong accent who torture the true reading and pervert the meaning

THE COVENANT OF GOD

73 It is not for a man that God should give him the Book and wisdom and prophecy and that then he should say to men, Be ye worshippers of me beside God but rather Be ye exclusively devoted to God, since ye know the Book and have studied

74 God does not command you to take the angels and the prophets for Lords. What! would He command you to disbelieve after that ye have been Moslems?

75 When God accepted the Covenant of the prophets—This is the Book and Wisdom which I have given you, hereafter shall a prophet come to you to confirm what is with you ye shall surely believe on him and ye shall assist him He said Have ye resolved? and do ye receive the Covenant on these terms? They said, We have resolved Be ye then the witnesses, and I am also a witness with you.

76 And whoso turns back after this, they are surely the transgressors.

73 Be ye exclusively etc. Sale translates it, Be ye perfect in knowledge and in works.

This was in answer to the Christians who insisted that Jesu had commanded them to worship him as God The commentators also relate the following in connexion with this verse Two Christians named Abu Rafi and an Najrani offered to acknowledge Mohammed as their Lord in place of Jesus and to worship him from which Mohammed shrank in horror and exclaimed God forbid that we should worship any beside God

75. Some interpret this of the children of Israel themselves of whose race the Semitic prophets were But others say that the souls of all the Israelitish prophets even of those who were not born were present on Mount Sinai when God gave the law to Moses, and that they entered into the Covenant here mentioned with Him This was the belief of the Jews and in appealing to these people Mohammed made use of it in order to reach their hearts

THE TRUE RELIGION

77 Do they seek any other religion but of God? To Him submits everything that is in the heavens and in the earth in willing or forced submission and to Him they shall return

78 Say thou, We believe in God and what has been revealed to us, and what has been revealed to Abraham and Ishmael and Isaac, and Jacob, and the tribes, and what was given to Moses and Jesus and the prophets from their Lord —we make no distinction between any of them —and after Him we strive

79 Whoso seeks any other religion than Islam it shall not be accepted of him and in the Hereafter he will be of those who lose

78 This is a repetition of Surah ii 130 This is the religion of Islam

79 Islam see verse 17 above

THE UNGODLY

80 How will God guide a people who have disbelieved, after that they had believed and borne

witness that the apostle was true, and after that evidences had come to them? *Surely God guides not the transgressors*

81 Their reward is—that on them is the curse of God and the angels and all men

82 Under it they shall remain for ever, their torment shall not be mitigated neither shall God look upon them

83 *Except those who after this repent and amend* for surely God is gracious compassionate

84 As to those who have disbelieved after they have believed, and then increase in unbelief their repentance shall not be accepted Surely these are the misguided.

85 As to those who have disbelieved and die in unbelief the world full of gold shall not be accepted *from any of them though he should offer it in ransom* and for them is a painful punishment, and they have none to help them

80. People who after being persuaded of the truth have returned to *their old ways can never expect to be guided aright*

83 Repent and amend In the Koran these two words are used conjointly throughout. See Surah x vi. 120. Death bed repentance is not considered effectual because there is no more time for making amends. See Surah iv 21 22.

SELF DENIAL

86 Ye will never attain to goodness till ye give alms of that which ye love, and whatever ye give surely God knows it

86. To attain to righteousness a man has to sacrifice his own interests to those of others

PILGRIMAGE

90 The first House that was founded for men was that in Becca for a blessing and a guide to men

91 In it are evidences even the standing place of Abraham, and whoso enters it is safe There is due to God from man a pilgrimage to this House for whoso can find his way there

92 And as to him who does not believe—verily God is independent of the worlds

90 The first House The Kaabah is said to have been erected by Abraham and Ishmael.

House meaning Temple.

Becca same as Mecca meaning a place of concourse In the Arabic usage M and B are often used promiscuously

See Surah ii 197 etc

91 Evidences, i e traces of the prophet who first laid its foundation

92. God is independent of the world does not stand in need of the services of His creatures

PEOPLE OF THE BOOK

93 Say thou, Ye people of the Book why disbelieve ye the evidences of God? surely God is a witness over your doings

94 Ye people of the Book why keep ye back from the way of God him who believes ye seek to make it crooked, and yet yourselves are witnesses. Surely God is not unmindful of what ye do

THE BELIEVERS

95 Ye believers, if ye obey some amongst those who have received the Book, they will make you unbelievers, after ye have believed

96 And how can ye disbelieve when the evidences of God are read out to you, and His prophet is in your midst? Whoso holds fast to God, is surely guided aright

97 Ye believers, fear God as of right He is to be feared, and die not unless ye are Moslems

108 They are smitten with vileness wherever found, unless they ally themselves with God and with men; they draw on themselves the indignation of God, and are stricken with poverty. This, because they disbelieved in *the evidences of God*, and *killed the prophets* unjustly; and this, for that they rebelled and transgressed.

106. The grounds of the Moslem's superiority are plainly laid down. It is not in belief merely but in works, also that the Moslem is to emulate.

107. They are smitten, etc., or "shame shall settle upon their faces."

108. Are stricken with poverty. Among other things, poverty also is counted upon as a sign of God's wrath upon men.

PIOUS AMONG THE PEOPLE OF THE BOOK.

109. Yet they are not all alike: among the people of the Book there are some upright people; they meditate on the evidences of God in the night time, and worship.

110 *They believe* in God and the Hereafter, and command what is just and forbid what is evil, and zealously strive in good works.—These are of the righteous.

111 And what of good ye do, surely ye will not be denied: for God knows the pious.

109 The existence of the good and pious among the people of the Book is here acknowledged. An account also of their life is given in this and the succeeding verses.

111 All good works are acceptable to God, without regard to the religion of the man doing it.

THE UNGODLY.

112 As to those who have disbelieved, *their wealth* shall not avail them, neither their children against

God these are the fellows of the Fire, to continue therein for ever

THEIR SIMILITUDE

113 The likeness of what they lay out in the life of this world is as a wind wherein is a scorching cold which falls on the standing corn of those men who have injured their own souls, and destroys it It is not God who wrongs them but it is themselves they do wrong

113. It is not God etc. It is men who by their works bring ruin upon themselves, and God does not compel them to it

THEIR HATRED

114 Ye believers, do not form intimacies among others than yourselves they will not fail to corrupt you, they wish for your ruin Their hatred has already appeared out of their mouths but what their breasts hide is still more grievous. WE have already made plain to you the proofs if ye understand

115 Behold ye love them but they do not love you ye believe the entire Book and when they meet you they say We believe but when they are all alone, they bite their fingers ends at you out of wrath

116 If good happen to you, it grieves them, but if evil befall you, they rejoice at it But if ye persevere and fear God their craftiness shall in no way harm you Surely God encompasses their doings

114 In this verse some Moslems who had intimate friends among the Koreish while the Moslems were yet in a belligerent condition with them are here forbidden to be intimate with them

116. But if ye persevere, etc. Persevering steadfastly in the cause of God and fearing Him alone is enough to save the believer from all harm.

GOD'S JUDGMENT

123 It is none of thy concern whether He is turned to them in kindness or chastises them, they are surely wrong doers

124 God's is whatever is in the heavens and the earth He spares whom He will and whom He will He chastises surely God is gracious, merciful

USURY

125 Ye believers, devour not usury doubly doubled but fear God, that ye may be happy

126 And fear the Fire which is prepared for them that believe not, and obey God and the apostle that ye may obtain mercy

127 And hasten emulously for pardon from your Lord and Paradise vast as the heavens and the earth, prepared for the pious

THE PIOUS

128 Who give alms in prosperity and adversity who bridle their anger and forgive men surely God loves those who do good,

129 And who, after they have committed a filthy action or wronged their own souls, remember God and implore pardon for their sins—and who is it that will forgive sins but God?—and persist not in what they have done, knowingly

130 As for these—their reward is pardon from their Lord, and Gardens beneath which rivers flow to continue therein for ever and excellent indeed is the reward of those who work

PERSEVERANCE

131 There have already been before you examples Then go through the earth and see what has been the end of those who called it a lie

132 This is a declaration to men and a guide, and a warning to the pious

133 And be not faint hearted nor be sorrowful for ye shall rise superior if ye are believers.

134 If a wound has befallen you, a wound like it has already befallen them WE alternate these days among men that God may know those who believe, and that He might have martyrs from among you,—but God loves not the wrong-doers

135 And that God may prove those who believe and destroy the ungodly

136 Did ye imagine that ye should enter Paradise ere yet God has taken knowledge of those among you who strove and of those who steadfastly endured?

138 Mohammed is no more than an apostle other apostles have already passed before him if he die therefore, or is slain will ye turn back on your heels? But whoso turns back on his heels, will not hurt God at all and God will surely reward the thankful.

139 No one can die except by God's permission, according to the Book that fixes the term and whoso chooses the reward of this world WE give him thereof and whoso chooses the reward of the Hereafter WE give him thereof and WE will certainly reward the thankful

140 How many prophets have combated those who had with them myriads! and yet they were not daunted at what befell them in the way of God, nor were

they weakened nor did they basely submit Surely God loves those who steadfastly persevere.

153 And as to the mercy of God thou hast been mild towards them but if thou hadst been severe and hard hearted they would surely have broken off with thee But forgive them and ask pardon for them and consult them in the affairs, and when thou hast resolved, rely upon God for God loves those who rely upon Him

154 If God help you none shall overcome you but if He abandon you, who is it that will help you against Him? In God then let the believers trust

155 It is not the prophet that will defraud you and whoso is defrauding shall come forth with what he has defrauded on the Judgment Day then shall every soul be paid what it has earned and they shall not be wronged

156 Shall he then who has followed the good will of God be as he who has brought on himself wrath from God and whose home is Hell?—truly wretched the journey thither

157 There are grades with God and God sees what they do

158 Now has God been gracious to the believers, when He raised up among them an apostle out of their own people to declare His evidences to them to purify them and teach them the Book and wisdom whereas they were before in plain error

163 And call not those slain in the way of God dead; nay they are alive with their Lord, richly sustained,

164 Rejoicing in what God of His bounty has vouchsafed them filled with joy for those who follow after them but have not yet overtaken them that no fear shall come upon them neither shall they grieve

165 Filled with joy at the favour of God and at His bounty for that God suffers not the reward of the believers to perish

175 And let not those who are niggardly in what God has vouchsafed them of His bounty think that it is good for them; nay rather it is worse for them

176 That of which they have been niggardly shall be their collar on the Judgment Day and God's is the inheritance of the heavens and the earth and God knows what ye do

181 And if they treat thee as a liar, apostles before thee have also been treated as liars, though they came with clear evidences, and law and clear book

182 Every soul shall taste of death and ye shall have your reward on the Judgment Day and whoso is removed from the Fire, and is admitted into Paradise, shall be happy indeed And the life of this world is only a deceitful provision

183 Ye shall surely be proved in your possessions, and in your persons, and ye shall hear many hurtful things from those who have received the Book before you and those who join others with God But if ye steadfastly endure and fear God,—surely this is a bounden duty

184 And when God accepted the Covenant of those to whom the Book was given saying Ye shall surely publish it to men and not hide it they cast it

behind their backs, and sold it for a small price but woe for what they have sold it

185 Think not that those who rejoice in what they have done, and expect to be praised for what they have done :—think not that they shall escape the chastisement for them is a painful punishment.

186 God's is what is in the heavens and the earth and God is mighty over all things.

187 Verily in the creation of the heavens and the earth and the succession of night and day are evidences to those who have hearts

188 Who remember God standing and sitting and reclining and meditate on the creation of the heavens and the earth

189 Our Lord, Thou hast not created this in vain. Praise to Thee! Keep us from the torment of the Fire Our Lord, whom Thou shalt throw into the Fire, Thou wilt surely disgrace, and the wrong doers shall have none to help them

190 Our Lord, we have heard the voice of him that called he called us to the Faith saying Believe in your Lord and we have believed.

191 Our Lord pardon us our sins, and drive from us evils, and make us to die with the righteous.

192 And our Lord give us what Thou hast promised us by Thy apostles, and put not us to shame on the Judgment Day Surely Thou wilt not fail in Thy promise

193 And their Lord answers them,—I will not suffer the work of him among you who works to be lost, whether he is male or female ye are the one from the other

194 And they who have fled from their country and have been turned out of their homes, and have suffered for My sake, and have fought and fallen, I will blot out their sins from them and I will bring them into Gardens neath which rivers flow

195 A reward from God —and with God is the most excellent reward

196 Let not the prosperity in the land of those who believe not deceive thee It is only a brief enjoyment Then their home is Hell and wretched the bed

197 But as to those who fear their Lord—for them are Gardens neath which rivers flow therein shall they continue for ever This is the gift of God and what is with God is the best for the righteous.

198 Of the people of the Book are some who believe in God, and in what has been sent down to you and in what He has sent down to them and are humble before God and barter not the signs of God for a mean price

199 These have their reward with their Lord surely God is swift to take account

200 Ye believers, be patient, and strive to excel in patience, and be firm, and fear God, that ye may be happy

134 In A H. 3, the Meccans again attacked the Moslems at Medinah with a large army of 3,000 men including 700 mailed warriors and 200 horsemen when Mohammed could only gather 700 men The battle took place at Ohad 3 miles from Medinah, in which the Moslems were defeated See Surah iv 80 notes. In the midst of the melee a stone from a sling struck Mohammed on the mouth cutting his lip and knocking out one of his front teeth he was also wounded in the face by an arrow

136. See also Surah xxix 1

139. The Book, *i.e.*, identified with the knowledge of God through all eternity.

Whoso chooses, *i.e.*, every man will be rewarded according as he has chosen the good or the evil in this life.

155. The prophet will not hold out false promises to those who believe.

16[?]. Grades, *i.e.*, degrees of reward and punishments according to the individual merits.

163. See also Surah ii. 149.

176. Mohammed is said to have declared that whoever hoarded up wealth without putting it to its proper use shall have a hideous serpent twisted round his neck on the Judgment Day.

183. See also Surah ii. 160 etc.

185. Standing, etc. In postures that might be convenient to them.

A man on soldier's duty is to pray standing.

A man fatigued is to pray sitting.

And a man sick on bed to pray reclining on one side.

In fact, there is no condition of man in which he is excused from saying his prayers.

193. A male, etc. In spite of such plain passages, the foolish assertion has sometimes been made by European writers that in Islam the woman has no future state of happiness.

PRINCIPAL CONTENTS

CHAPTER IV —WOMEN

(*Madinah*)

This Surah was promulgated at Madinah in A H 4 and derives its title from the various matters relating to women treated herein such as marriage divorce dower etc

WOMEN THEIR RESPECT

1 Ye people, fear your Lord who made you from one soul and made from it its mate, and multiplied from them two many men and women And fear God in

whose name ye beg of one another and respect women Verily God watches over you

1 One soul Ar nafs, being

Its mate Ar zauj. Humanity is made up of man and woman each being the mate the other It expresses the perfect concord that should exist between a man and wife

In whose name, etc., saying I beg of you for God's sake

Respect women *i.e.* and wombs. The meaning is understood in connection with the main sentence And fear God and wombs, *i.e.*, fear God with regard to the wombs that bear you your mothers and wives. Respect woman, is the first lesson in Islam with regard to women Paradise, said Mohammed is at the feet of the mother

God watches, etc This is emphasizing the above truth

The Orphans

2 And give to the orphans their property and render them not in exchange bad for good, and devour not their property with your own for that is a great sin

3 And if ye fear ye that cannot act equitably towords orphans, then marry what you like of women, twos, and threes, and fours and if ye fear that ye can not act equitably then one only or what ye have already got under your hands,—that is the chief thing—that ye act not unjustly

And give women their dowry freely but if of them selves they give up anything thereof, then enjoy it with satisfaction and advantage.

4 And entrust not to the incapable the substance which God has appointed you to preserve for them and maintain them therewith, and clothe them and speak to them in a kindly sort

5 And teach the orphans until they reach the age of marriage, and when ye find in them a sound judg

ment, then hand over their substance to them and waste it not extravagantly or in haste

6 For that they are growing up And the rich shall not touch it but he who is poor shall take of it, according to what is reasonable

7 And when ye hand over their substance to them then take witnesses in their presence and God is sufficient at taking account.

[1] 2 Render them etc take not what ye find of value among their effects to your own use and give them worse in its stead.

3 The commentators understand this passage differently The true meaning seems to be as it is here translated Mohammed advising his followers that if they found they should wrong the female orphans under their care either by marrying them against their inclinations, for the sake of their riches or beauty or by not using or maintaining them as well as they ought by reason of their having already several wives, they should rather choose to marry other women to avoid all occasion of sin Others say that when this passage was revealed many of Mohammed s followers, fearing trouble and temptation, refused to take upon them the charge of orphans, and yet multiplied wives to a great excess, and used them ill or gave themselves up to fornication which occasioned this passage And according to these its meaning must be either that if they feared they could not act justly towards orphans, they had as great reason to apprehend they could not deal equitably with so many wives and therefore are restricted with regard to the number of women they might marry or else that since fornication was a crime as well as wronging of orphans, they ought to avoid that also by marrying so as to keep within the bounds of the law

Twos and threes and fours, i any number It is very wrong to translate it two and three and four

And if ye fear then one only This is the proviso of the above law which has to be fulfilled before marrying more than one

What ye have already got under your hands or what your right hands have already got i e women over whom you have already got the mastery a wife being considered in pre-Islamic Arabia a mere chattel as also the slave-girl this was said of them While a check was put upon the polygamy of the Arabs by the above law it was also laid down as a formal measure that they might retain the number of wives and slave-girls *already* with them

That is the chief thing The extreme import nce of the above proviso is here emphasised

That ye act not unjustly Further importance of the proviso maintained

Give women ' etc At marriage a certain dowry is named part of which the husband is bound to pay to the wife on demand the remainder being paid in the event of divorce or the death of the husband this is the great instrument in the hand of a wife who is also free to fix it at any sum far larger than the husband can ever expect to pay This is paid out of the property of the husband and does not affect the original rights of the wife upon the husband s estate In many instances it may also curb the ape of the rich man

4 ' The incapable or those who are weak of understanding an infant, idiot lunatic or such as are incapable of controlling their own affairs.

5 Teach 'tc try The guardians are also to look that they learn the management of their own affairs.

The age of marriage or the age of discretion which is generally reckoned to be fifteen though some doctors think eighteen the proper age.

6. For that, etc Because they will shortly come of age to receive what belongs to them

According to etc. No more than what shall make sufficient recompense for the trouble of their education

7 God is sufficient etc. The expression reminds of the strict account that you will have to render to God See Surah 1 3

INHERITANCE A LAW

8 Men have a portion of what their parents and kindred leave and women also a portion of what their parents and kindred leave whether it is little or much a determined portion is theirs.

9 And when they who are of kin are present at the division and the orphans and the poor let them also have a share, and speak to them in a kindly sort.

10 And let them fear who if they leave behind them a weakly offspring are solicitous for them Let them therefore fear God and propose what is right.

11 Surely those who devour the substance of orphans wrongfully shall swallow down only fire into their bellies, and shall broil in the raging Flame

12 God commands you concerning your children for a male the share of two females; but if they are females, more than two, then they shall have two-thirds of what they shall leave, and if she is an only daughter she shall have the half and the parents shall have each of them a sixth part of what he has left, if he have a child but if he have no child and his parents be his heirs, then his mother shall have the third and if he have brothers his mother shall have the sixth, after the legacies bequeathed and debts As to your fathers or your children ye know not which of them is of greater use to you —the law is from God surely God is knowing wise

13 And for you is half of what your wives leave if they have no issue but if they have issue, then a fourth of what they leave is yours, after the legacies bequeathed and debts

14 For them also a fourth of what ye shall leave in case ye have no issue but if ye have issue, then an eighth part of what ye leave, after the legacies bequeathed, and debts.

15 If a man or a woman is inherited by a distant relation, and he or she have a brother or sister for each of these two a sixth but if there are more than this, they shall be sharers in a third, after the legacies bequeathed and debts

16 Without loss to any one —the ordinance of God and God is knowing mild

9 This law was given to abolish the custom of the pre-Islamic Arabs who suffered not women or children to have any part of their husband's or father's inheritance on the ground that only those should inherit who were able to go to war

10 The plain meaning is this: Take care not to wrong the orphan-children of others even as you would that others should not wrong your orphan-children if you happen to die leaving them in this helpless state

Propose what is right: bind yourself not down to formal measures merely but take practical steps as to how to best benefit them.

12 This and the four succeeding verses give the rule to be followed in the distribution of the estate of the deceased

Females more than two And if there are two and no more they will have the same share.

She shall have the half And the remaining third part, or the remaining moiety of the estate which is not here expressly disposed of, if the deceased leave behind him no son nor a parent goes to the Public Treasury For its application see Surah ix 60.

His mother shall have the third. And his father the other two-thirds.

The legacies chiefly meaning those bequeathed to charitable purposes mentioned in Surah ix. 60 for the Moslems do not approve of a person's giving away his substance from his family and near relations on any other account.

His debts The debts of the deceased claim the first attention of the law

15 Inherited by a distant relation For this may happen by contract, or on some other special occasion

For each of these two a sixth Here and in the next case the brother and sister are made equal sharers.

ADULTERY THE CHARGE

19 As to those of your women who are guilty of whoredom bring four witnesses against them from among yourselves and if they bear witness, then keep them in houses, until death release them or God makes for them a way

20 And if two of you commit it, punish them both but if they turn and amend, then let them be And God is relenting merciful

19 Whoredom either adultery or fornication

In order to establish a charge of adultery or fornication against a woman the evidences of four eye-witnesses are required and if it is conclusively proved against her she is not allowed to go out of her house, if the husband retains her all her life, unless she is divorced from him

Keep them in houses The foolish inference has been drawn by some European writers on Islam that by this verse women found guilty were to be built into a wall or that they were to be immured till they died without meat and drink It simply points to the absence in Islam of the system of female segregation such as had only risen later under certain profligate despots and which the people had learned to copy for convenience without the sanction of their religion For punishment of false witnesses against women see Surah xxiv 4 23-5

God makes for them a way if their husbands divorce them in which case they become free

Repentance

21 God is only obliged to accept the repentance of those who have done evil ignorantly and then turn speedily —these will God turn to surely God is knowing gracious.

22. But no repentance is accepted from those who do evil until when death presents itself to one of them he says, Now verily I repent nor from those who die in ungodliness —for these We have prepared a painful punishment

21 Done evil ignorantly i e without knowing that they did evil

Turn speedily as soon as the merit of the action is known.

22. In this verse death bed repentance is said to be ineffectual.

Women their rights

23 Ye believers, it is not allowed you to be heirs of women against their will, nor hinder them in anything

To Believers

60 Verily your patron is God, and His apostle, and those who believe, and are steadfast in prayer and give alms, and who bow in worship

61 And whoso takes God and His apostle, and those who believe, for friends—they truly are the people of God and these are the victorious

62. Ye believers, take not such as scoff and jest at *your religion of those to whom the Book has been* given before you and the unbelievers, for your friends and fear God if ye are believers

63 And who when ye call to prayer make a laughing-stock and a jest of it this, because they are a people who have no sense

People of the Book

64 Say thou, Ye people of the Book do ye dispute with us merely because we believe in God and what is revealed to us and what was revealed heretofore and because most of you are wrong doers?

67 Thou shall see many of them hastening to iniquity and malice, and to eat things *forbidden* and woe to them for what they have done

68 Were it not for their doctors and teachers forbidding their uttering wickedness, and their eating *things forbidden, bad indeed would have been their* doings.

69 And the Jews said, The hand of hand is tied up: *their own hand shall be tied up*, and for what they have said shall they be cursed. Nay, His hands are both stretched out He spends at His pleasure.

70 But if the people of the Book believe and fear God WE will surely put away their sins from them and will bring them into Gardens of delight and if they observe the Law and the Evangel and what has been revealed to them from their Lord they shall surely have their fill of good things, from above them and from under their feet There are of them a people upright but most of them—how they do evil!

71 O Apostle, proclaim what has been revealed to thee from thy Lord and if thou do it not, thou hast not proclaimed His message at all And God will defend thee against men surely God guides not an unbelieving people

72 Say thou, Ye people of the Book, ye have no ground to stand upon until ye observe the Law and the Evangel and what is revealed to you from your Lord

73 Verily those who believe and those who are Jews, or Sabians or Christians—whoso believes in God and the Hereafter and does good—no fear shall come upon them neither shall they grieve

76 They are surely infidels who say Verily God is Christ the son of Mary for Christ said Ye children of Israel worship God, my Lord and your Lord. Verily whoso joins anything with God God will forbid him the Garden, and his home is the Fire, and the transgressors shall have no helpers.

60 The hand of God etc. *i e* He is become niggardly and close-fisted These are reported to be the words of Phineas Ibn Azura when the Jews were much impoverished by a dearth and the other Jews who heard him instead of reproving him expressed their approbation of what he had said

73 See also Surah II 59

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60 Verily your patron is God and His apostle, and those who believe, and are steadfast in prayer and give alms, and who bow in worship

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73 See also Surah ii 59

THE TRINITY

77 They are surely infidels who say God is the third of the Three, for there is no God but the one God and if they refrain not from what they say a painful punishment shall surely come upon such of them as are infidels

78 Will they not yet be turned to God, and ask pardon of Him? And God is gracious compassionate

JESUS CHRIST

79 Christ the son of Mary is only an apostle apostles have also preceded him and his mother was a truthful woman they both ate food Behold, how WE declare to them the signs and then behold how they turn aside!

80 Will ye worship beside God what can neither hurt nor profit? But God both hears and knows

81 Ye people of the Book, be not extravagant in your religion beside the truth neither follow the lusts of the people who have heretofore erred and who have led many astray and have themselves erred from the way

79 / A truthful woman , she could never have pretended to partake of the divine natu[re] or to her [illegible] the mo[t]her of God a[s] she was sometimes called by the Christians

They both ate food , were obliged to support their lives b[y] th[e] same means and were subject to the sam[e] necessities and infirmities as the rest of mankind and therefore were no gods

THE JEWS AND CHRISTIANS

85 Of all men thou wilt find the Jews, and those who join others with God to be the most violent in enmity against the believers and thou wilt surely

find those most inclined to friendship with the believers, who say We are Christians This because there are priests and monks among them and they are free from pride

86 And when they hear what has been revealed to the apostle, thou seest their eyes overflow with tears at the truth they find therein saying Our Lord We believe write us down with those who bear witness

87 And why should we not believe in God and in the truth which has come down to us, and earnestly desire that our Lord would gather us with the righteous people?

88 Therefore has God rewarded them for what they said, with Gardens neath which rivers flow, to continue therein for ever and this is the reward of the doers of good But they who disbelieve and deny Our signs,—these are the fellows of Hell

GOD'S GIFTS

89 Ye believers, forbid not the good things which God has allowed you, but transgress not verily God loves not the transgressors.

90 And eat of what God has given you for food things lawful and good and fear God in whom ye believe.

89 These words refer to certain of Mohammed's companions who agreed to oblige themselves to continual fasting and watching, and to abstain from women eating flesh sleeping on beds and other innocent enjoyment of life, in imitation of certain ascetic Christians but this the Prophet disapproved saying that he would have no monks in his religion Regarding the Islamic view of a monastic life, see Surah lvii 27

INCONSIDERATE OATHS

91 God will not punish you for a mistaken word in your oaths but He will punish you for what ye solemnly swear And the expiation of such an one is to feed the poor men with such moderate food as ye feed your families with or to clothe them or to free a captive But he who has not the means shall fast three days This is the expiation of your oaths when ye have sworn. Therefore keep your oaths

91 See also Surah II 225

SOME EVIL PRACTICES

92. Ye believers surely wine and games and images, and divination are an abomination of the work of the devil therefore avoid them that ye may prosper

93 The devil only seeks to sow discord and hatred among you by wine and games and to keep you from the remembrance of God and from prayer Will ye not then abstain from them ?

94 Obey God and obey the Apostle and take heed to yourselves but if ye turn back, know that Our apostle is only bound to preach publicly

95 It is no sin in those who believe and do good to have tasted anything in case they fear to do evil, and believe and do good, and fear to do evil, and believe, and fear to do evil and do good; surely God loves those who do good

96 Ye believers, kill no game while ye are on pilgrimage

97 It is allowed you to fish in the sea and to eat as a provision for you and for those who are on a journey but it is unlawful for you to hunt by land

while ye are still on pilgrimage And fear God before whom ye shall be gathered

99 The apostle is only bound to preach and God knows what ye show and what ye hide

100 Say thou Evil and good are not equal though the abundance of evil pleases thee Therefore fear God ye men who have hearts, that ye may be happy

101 Ye believers, ask not of things which if they were told might only give you pain but if ye ask concerning them when the Koran was revealed they will be told you. Yet God pardons you these for God is gracious, mild

102 God has not ordained anything concerning Bahirah or Saibah or Wasilah or Hami but those who disbelieved invented a lie against God and most of them had no sense at all

103 And when it is said to them Come to what God has revealed and to the apostle they say Sufficient for us is what we found our fathers at What! and though their fathers had no sense at all or guidance ?

102 Bahirah &c. These were the names given by the pre-Islamite Arabs to certain camels or sheep which were turned loose to feed, and exempted from common services, in some particular cases having their ears slit, or with some other mark that they might be known and this they did in honour of their gods. Which superstitions are here declared to be no part of God's commandment, but the inventions of foolish men

103. See also Surah ii 165

BELIEVERS

104 Ye believers take care of your souls he who errs shall not hurt you while ye are guided to God is your return then He will tell you what ye have done

105 Ye believers let there be witnesses between you when death approaches one of you at the time of the making the testament two witnesses—just men from among you or two others of a different tribe from yourselves—if ye are on a journey and the accident of death overtakes you

APPEARANCE OF JESUS BEFORE GOD

116 And when God shall say O Jesus, son of Mary Didst thou say to men Take me and my mother for two Gods beside God? He shall say Praise to Thee! it is not for me to say what I ought not If I had said so to them Thou wouldst surely have known it Thou knowest what is in me, but I know not what is in Thee verily Thou art the knower of secrets

117 I spoke not to them but what Thou didst bid me—Worship God my Lord and your Lord and I was a witness of their actions so long as I stayed amongst them but since Thou hast taken me to Thyself, Thou hast been the watcher over them and Thou art witness of all things

118 If Thou punish them they are surely Thy servants but if Thou forgive them Thou art the mighty the wise

119 God will say This day will their truth be of advantage to the truthful,—for them are Gardens neath which rivers flow to continue therein for ever And God will be well pleased with them and they will be well pleased in Him That is the great bliss

120 God's is the sovranty of the heavens and the earth and what is in them and He is mighty over all things

PRINCIPAL CONTENTS

SURAH VI — CATTLE

(Mecca)

This Surah derives its title from certain superstitious practices o the pre-Islamite Arabs as to cattle which are herein incidentally mentioned.

GOD

1 Praise to God who has created the heavens and the earth and ordained the darkness and the light Yet to their Lord the unbelievers give equals !

2. He it is who created you of clay then decreed your term and with Him is another prescribed term Yet do ye doubt !

3 And He is God in the heavens and the earth He knows what ye keep secret and what ye publish and He knows what ye earn

4 Never has a single evidence, of the evidences of their Lord come to them but they turned away from it

5 And now they have called the truth a lie when it has come to them but in the end a message shall come to them as to what they have mocked

6 Do they not see how many generations WE have destroyed before them ? WE had settled them in the earth such as WE have not settled you and WE sent down the very heavens upon them in copious rains, and WE made the rivers to flow under them yet WE destroyed them in their sins, and raised up other generations after them

1 'Ordained etc Some people like the Magians believed that the day was made by God whereas night was mere creation of the devil which is here controverted

2 Then decreed etc the term of this life
Another prescribed term life after death from this world

3 Earn or acquire, of good or evil your deserts

5. A message etc they shall be convinced of the truth which they have made a jest of when it is too late for them to amend

6 Destroyed etc ... in incredulousness. See below also Sura vi. 63 34 100 etc.

MIRACLES DEMANDED

7 And if WE had sent down to thee a book on paper and they had touched it with their hands still those who disbelieve would say That's naught but plain magic

8 They also say Unless an angel is sent down to him But if WE had sent down an angel the matter would have been settled and they would have had no respite

9 And if WE had appointed an angel WE should certainly have made him a man too, and then WE would have made perplexing for them what they deem per plexing now

10 Apostles have been laughed to scorn before thee but what they laughed to scorn encompassed the mockers among them

7 This was a reply to the unbelieving Arabs who demanded of Mohammed such proofs or miracles as the bringing down of a book from Heaven The utter futility of any miracle in inducing the belief of the people is here strongly maintained If a miracle were possible the people would only rebut it as a magic

8 After sent down to him supply something like we will not believe to complete the meaning

The matter etc i in that case they would have suffered immediate condemnation and would not have been allowed time for repentance For if the angel had appeared to them and they had not believed, they ought to have accepted the judgment of God passed upon the ungodly without being allowed respite

9 A man too in order to make him a teacher of men

And then WE etc Or it may also be translated And then WE would have clothed him before them as they are clothed For though an angel he could only appear to man as his teacher in a man s garb which as soon as he were made to do the unbelievers would say Aha ! he is a mere man, as we are

10. What they etc., i those who mocked found out their mistakes when it was too late.

THE UNGODLY

11 Say thou, Go through the earth and see what has been the end of those who called it a lie

12 Say thou, Whose is what is in the heavens and the earth? Say thou, God's He has imposed upon Himself mercy He will surely gather you together on the Judgment Day there is no doubt of it They who destroy their own souls are they who will not believe.

13 His is what dwells in the night and in the day and He is the hearing the knowing

14 Say thou Other than God shall I take for a patron?—Maker of the heavens and the earth He feeds, but is not fed

Say thou I am commanded to be the first of those who strive and be not thou of those who join others with God

15 *Say thou, Verily I fear if I rebel against my Lord the punishment of the great day*

16 From whomsoever it shall be averted on that Day He will have been merciful to him—that is the manifest bliss

17 If God touched thee with trouble none can take it off but He and if He visit thee with good—He is mighty over all things.

18 *And He is supreme over His servants and He is the wise the knowing*

19 Say thou, What is the most weighty in bearing witness Say thou, God is witness between me and you and this Koran has been revealed to me that I should warn you by it, and all whom it shall reach. Will ye bear witness that there are Gods with God Say thou I do not bear witness to it. Say thou *He is the one God, and I am clear of what ye join with Him*

20 They to whom WE have given the Book know him even as they do their own children but they who destroy theirs own souls are they who will not believe

21 And who transgresses more than him who invents a lie against God and calls His signs a lie? Verily the transgressors will not be happy

22. And on the Day WE will gather them all together

29 And they say There is nothing beside our life of this world and we shall not be raised up again

30 O that thou couldst see when they shall be set before their Lord! He will say Is not this in truth? They shall say Yea by our Lord! He will say Taste then the torment for that ye disbelieved

31 Now have they lost who called the meeting with God a lie, until when the Hour comes suddenly upon them they say Woe to us, for that we were negligent of it!—and they shall carry their burdens on their backs. Will not that be evil with which they shall be burdened

32. And the life of this world is but a play and a pastime but better surely is the mansion that be in the Hereafter for those who fear to do evil Will ye not yet understand?

33 Now WE know that what they speak grieves thee yet they do not call thee a liar but the ungodly deny the evidences of God

34 And apostles before thee have been called liars, but they bore it and the wrong with patience

till OUR help came to them for none can change the working of God. And the history of some apostles thou hast already received

12 He has imposed etc He has laid down for himself a rule of mercy

They wh destroy etc who are the authors of their own ruin.

13 His is etc., to Him is due whatever happens by night or by day

17 After with good supply each word a who can restrain Him from it ?

19 And all etc The Koran is for all whom it shall reach

20 Know him, recognize in Mohammed one of their own prophets.

Who destroy etc who th authors of their own ruin with regard to spiritual de elopment

21 Their burdens, the r own evil works

In one of h s apologues Mohammed is reported to have said that a man s evil work will be represented to him under the ugliest form that he ever beheld having a most deformed countenance a filthy smell and and a disagreeable voice so that he will cry out, God defend me from thee what art thou I never saw anything more detestable ! To which the figure will answer, Why dost thou wond r at my ugliness ? I am thy evil work thou didst ride upon me wh le thou was t in the world but now will I ride upon thee and thou shalt carry me And immedi ately it shall get upon him

33 They do not call, etc., it is not thou but God whom they injure by their impious gainsaying of what has been revealed to thee It is said th t Abu-Jehl once told Mohammed that they did not accuse him of falsehood, because he was known to be a man of undoubted veracity but th t the would not believe in the message which he brought them

34 The working etc., th the words of God a impressed upon His works

THEIR OBSTINACY

35 But if their aversion be grievous to thee, and if thou art able to seek out a den into the earth or a

ladder up to heaven that thou mayest show them a sign Yes! but if God pleased He would bring them all to be guided aright. Therefore be not thou of the ignorant

36 To those only who will lend an ear will He give answer as for the dead God will raise them up and then to Him they shall return

37 They say Not until a sign is sent to him from his Lord. Say thou, Verily God alone is able to send down a sign but most of them have no knowledge

35. After a sign supply do so if thou art able or some such words. This is the message to Mohammed instilling into him the utter futility of his desire to satisfy the pressing demands of the unbelieving people regarding miracles with a view to secure their conversion As if it were said If thou canst do the things required of thee, do it, simply for their conversion But they will not mind these. It is not in thy power to force conviction but if God saw any good in their conversion (for which thou art so eager) He would surely have guided them all aright But God does what in His wisdom He esteem th best

Therefore be not etc. i such an eager desire to secure their wholesale conversion is both foolish and unwise, and they must forbear doing this.

36 To those only etc See Surah ii 182.

After as for the dead supply thou (Mohammed) canst not raise them up by thy eagerness in order to be understood clearly with special reference to the context.

Dead unregenerate so called because they cannot prosper by reason of that spiritual damnation.

God will, etc. i He will enliven them by spiritual regeneration in His wisdom when their time comes

BEASTS, BIRDS, ETC

38 There is no beast on earth, nor fowl which flies with its wings, but is a being like to you

We have not passed over anything in the Book,—and to their Lord they shall be gathered

38. Being' lit a people.

Like to you i e being created and preserved by the same omnipotence and providence a ye are

The Book, i the knowledge of God Everyth n is contained in the knowledge of God

The Unbelievers

39 They who call Our signs a lie are deaf dumb and in darkness whom it pleases God He misleads, and who He pleases He puts in the straight path.

40 Say thou What do ye think? If the punishment of God were to come upon you, or the Hour will ye cry to any beside God if ye speak the truth?

41 Yea, to Him will ye cry and if He please He will save you from that which ye shall cry to Him and ye will forget what ye joined with Him

42 We have already sent apostles to people before thee and We laid hold on them with troubles and adversity that so they might humble themselves

43 Yet when Our troubles came upon them, they did not humble themselv

ed, and the devil made

46 Say thou What do you think? If God should take away your hearing and your sight, and seal up your hearts, what God beside God would restore them to you? Just see, how WE show forth the signs, yet they turn aside!

47 Say What think ye? If the punishment of God come upon you suddenly or in open view will any perish except the transgressors?

48 We only send OUR apostles to bear good tidings and warning and whoso believes and amends, on them shall come no fear neither shall they grieve

49 The devil etc. Their evil works appeared to them very fair because of their inclination towards them

PROPHET'S MISSION

50 Say thou, I say not to you mine are the treasures of God nor that I know the unseen I do not say to you, I am an angel I follow only what is revealed to me. Say thou Shall the blind and the seeing be held equal? Don't ye reflect?

51 And by it do thou warn those who fear that they shall be gathered to their Lord that patron or intercessor they have none beside Him —that they may fear to do evil

52 And turn them not out who cry to their Lord, morning and evening desiring His pleasure. It is none of thy concern to judge of their motives, as it is not for them in anything to judge of thee If thou turn them out thou wilt surely be of the transgressors

53 Thus WE make trial of some of them by others, that they may say Are these among us to whom God has been gracious? Does not God know the thankful?

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42 WE have already sent apostles to people before thee, and WE laid hold on them with troubles and adversity that so they might humble themselves

43 Yet when OUR troubles came upon them they did not humble themselves and their hearts were hardened, and the devil made fair seeming to them what they did.

44 And when they forgot what they were admonished, WE opened to them the gates of all things, until as they were rejoicing in what had been given them WE suddenly laid hold upon them and lo! they were seized with despair

45 And the uttermost part of that impious people was cut off All praise to God, Lord of the worlds

46 Say thou What do you think ? If God should take away your hearing and your sight, and seal up your hearts, what God beside God would restore them to you ? Just see, how WE show forth the signs, yet they turn aside !

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52. And turn them not out who cry to their Lord morning and evening desiring His pleasure It is none of thy concern to judge of their motives, as it is not for them in anything to judge of thee If thou turn them out, thou wilt surely be of the transgressors

53 Thus WE make trial of some of them by others, that they may say Are these among us to whom God has been gracious ? Does not God know the thankful ?

54 And when they who believe in Our signs come to thee, say thou, Peace upon you. Your Lord has imposed upon Himself mercy Whoso therefore, among you works evil through ignorance and afterwards turns and amends. Surely He is forgiving compassionate

55 Thus have We distinctly set forth Our signs, that the way of the wicked might be made known.

52 In a time of scarcity the chief men of Mecca expelled all the poor out of their city whereupon they all came to Mohammed and offered to embrace his religion because it condescended to ameliorate their condition but Mohammed made some difficulty to receive them suspecting their motive to be necessity and not real conviction whence this verse

53. Are these etc. That is to say the noble by those of mean extraction and the rich by the poor in that God chose to call the latter to the faith before the former

54 Supply 'God will forgive him afte nd amends

WORSHIP OF GOD.

56 Say thou Verily I am forbidden to serve those whom ye call on beside God Say thou, I'll not follow your desires, for then I err and not be of the guided

57 Say thou, I act upon the evidences of my Lord, and ye call them lies What ye desire to be hastened is not in my power judgment is only God's. He will declare the truth and He is the best of judges

58 Say thou, If what ye would hasten on were in my power the matter would have been settled between me and you, but God best knows the wrong doers.[1]

58. What ye would etc., viz the Judgment of God

His Knowledge and Power

59 And with Him are the keys of the secret none knows them but He He knows what is in the land and in the sea and no leaf falls but He knows it neither is there a grain in the darkness of the earth nor a thing green nor sear but is in the plain Book

60 And He it is who lays you to rest at night and knows what ye have deserved in the day then He raises you therein that the term prescribed may be fulfilled Then ye will return to Him and then He will tell you what ye have done

61 And He is supreme over His servants, and sends over you guardians, until when death overtakes any one of you, those whom We have sent receive his soul and fail not

62. Then are they returned to God, their true Lord Is not judgment His?—and He is swift at reckoning up

63 Say thou Who rescues you from the darkness of the land and of the sea when humbly and in secret ye cry to Him If Thou rescue us from this, we will surely be of the thankful ?

64 Say thou God rescues you from them and from every trouble yet again ye give Him companions !

65 Say thou He it is who has power to send on you a punishment from above you or from beneath your feet or to rend you, with discord and to make some of you taste the violence of others See !, how variously We show forth the signs, that they may take wisdom

66 Thy people have called it a lie but it is the truth Say thou, I am not a guardian over you every prophecy has its time, and by and by ye shall know

67 And when thou seest them engaged with OUR signs, withdraw from them till they are engaged in some other subject and if the devil make thee forget this, sit not after recollection with the wrong-doers.

68 Not that those who fear to do evil are to pass *any judgment upon them but to remember that they* may fear to do evil

60 Lay you etc. Lit., makes you dead in sleep

61 Guardians, the guardian spirits or angels

66. I am not to I am only to preach but you are free to choose.

68. Or Not that those who fear to do evil are to be held accountable for them (the wrong-doers.)

THE UNGODLY

69 And avoid those who make their religion a sport and a jest and whom the life of this world has deceived and warn them hereby that a soul becomes liable for what it has earned, patron or intercessor beside God it shall have none and could it atone with the fullest atonement, it would not be accepted from it It is these who become liable for what they have earned—for them are draughts of boiling water, and a painful punishment, because they disbelieved

ABOUT GOD

70 Say thou Shall we call upon those beside God who can neither help nor hurt us? Shall we turn upon our heels after that God has guided us?—like him whom the devils have bewildered wandering in the earth amazedly, though his companions call him to the

guidance, saying Come to us. Say thou Verily the guidance of God,—that is the guidance and we are commanded to strive for the Lord of the worlds

71 And be steadfast in prayer and fear Him and He it is to whom ye shall be gathered

72 And He it is who created the heavens and the earth in truth and the day when He says, Be it is

73 His word is the truth and His the kingdom on the Day when the trumpet shall be sounded knower of the secret and the visible and He is the wise the knowing

SOME PROPHETS

84 And WE gave him Isaac and Jacob and guided both aright and WE had before guided Noah and of his prosterity David and Solomon, and Job and Joseph and Moses and Aaron thus WE reward those who do good

85 And Zacharias, and John and Jesus and Elias all were righteous persons

86 And Ishmael and Elisha, and Jonas, and Lot all these have WE blessed above mankind

87 And some of their fathers and their offspring and of their brethren and WE chose them and guided them on the straight path

88 That is the guidance of God He guides by it such of His servants as He pleases. But if they associated others with God vain had been all that they did

89 These are they to whom WE gave the Book and wisdom and prophecy

90 These it is whom God has guided follow then their guidance Say thou I ask not of you any reward for it verily it is only a reminder to all creatures

84 We gave him / to Abraham ! Thus We etc The good only are guided aright.

88 But if they etc Associating anything with God is considered the blackest sin in Islam.

89. These in this and the preceding verses refers to the prophets mentioned in verses 84-7 above

Prophecy meaning prophetship.

God His Power

95 Verily God causes the grain and the date-stone to put forth He brings forth the living from the dead and the dead from the living That is God why then do ye turn aside ?

96 He makes the dawn to break and has ordained the night for rest, and the sun and the moon for a computation That is the ordinance of the mighty the knowing

97 And He it is who has made for you the stars that ye may be guided thereby in the darkness of the land and of the sea. Clear have We made Our signs to people who have knowledge

98 And He it is who has made you from one soul and set a term and a resting place.

99 And He it is who sends down water from heaven —and We bring forth by it the springing buds of all things, and from them We bring forth the green foliage, and the close-growing grain and palm trees with sheaths of clustering dates, and gardens of grapes, and the olive and the pomegranate of all sorts Look on

their fruits when they fructify and ripen Truly herein are signs to people who believe

100 Yet they have set up the Jinn as partners *with God though He created them* and in their ignorance they have ascribed to Him sons and daughters Praise to Him! and exalted be He above what they attribute to Him

101 Maker of the heavens and the earth! How should He have a son when he has no consort? He created all things, and He knows them all

102. This is God, your Lord there is no God but He, creator of all things! Then worship Him and He is the guardian over all things.

103 The sight comprehends Him not, but He comprehends the sight and He is the incomprehensible, the knowing

104 Now has an insight come to you from your Lord whoso then sees it, it is for his own soul and whoso is blind to it his the loss and I am not a keeper over you

106 Follow what has been revealed to thee from thy Lord there is no God but He and withdraw from those who join anything with Him

107 If God so pleased they had not joined anything with Him But We have not made thee a keeper over them, neither art thou over them a guardian

98 Term / of life
Resting place or repository where ye are thrown after passing from thi world

99 Of all sorts, Lit like and unlike one another

100 The Jinn The word signifies properly th genus of rational invisible beings, whether angels, devil or that intermediate species usually called genii

In this place some understand the angels whom the pre Islamite Arabs worshipped and others the devils, because according to the Magian system they looked on the devil (whom they named 'Ahriman') as a sort of creator making him the author and principle of all evil and God the author of good alone

Sons As in the Christian conception of Jesus; and the Jew of Arabia who regarded Ezra as the Son of God See Surah ix 30

Daughters The pre-Islamite Arabs called the angels the daughters of God See Surah xvii 12

103 The sight etc Edward Lane renders it, 'The eyes see not Him but He seeth the eyes

The incomprehensible or the subtile —It might also be translated, the gracious.

104 I am not, etc. That is ye are free to use your discriminating powers as best ye see or otherwise in which case the Lord will only demand of you your accounts for I am only a warner

107 But We have not etc See note to verse 104 above.

EVIL SPEAKING FORBIDDEN

108 And revile not those whom they call on beside God for then they may abuse God openly in their ignorance. Thus have We made fair seeming for every people their works then to their Lord they shall return, and He will tell them what they have done

109 They have sworn by God with a most solemn oath that if a sign come to them they will certainly believe therein Say thou, Verily signs are with God alone, and He teaches you not thereby only because when they came ye did not believe.

108 For them, etc To a Moslem therefore His love of God ought to make him a good companion even of a man who is a radical antagonist to his own system

MIRACLES OF NO AVAIL

111 And though We had sent down to them angels and the dead had spoken to them and We had

gathered together all things before them they had not believed, unless God so pleased But most of them do not know

112 Therefore leave them and their vain imaginings

115 And the words of thy Lord are perfect in truth and in justice none can change His words. He is the hearing, the knowing

111 In this passage the unbelievers are told with regard to their demand of miracles that God has not thought fit to comply with their desires, and that even if He had thought fit yet would it have been in vain because if they were not convinced by the Koran they would not be convinced by the greatest miracle Also confer St. Luke xvi. 31

THE GENERAL PRACTICES

116 But if thou follow most of those who are in the earth they will lead thee aside from the way of God they follow an opinion only and rest on mere conjecture

117 And thy Lord—He knows who go astray and He knows the rightly guided

120 And avoid iniquity both in public and in private verily those who have earned iniquity shall be rewarded for what they have gained

116 They follow etc The religion of the general people is well described in these words.

120 Iniquity etc Lit. the outside of iniquity and its inside. Rev J M Rodwell translates it, the semblance of wickedness and wickedness itself

REWARDS

132 And for all are grades according to what they have done for thy Lord is not unmindful of what they do

135 Say thou Ye people act as best ye can verily I will also act my part by and by ye will know

136 Whose is the home Hereafter but surely the wrong-doers will not be happy

SOME IDOLATROUS PRACTICES

137 They set apart to God a portion of the fruits and cattle which He has produced and say This is for God,—in their estimation —and this is for what we associate with Him But that which is for these associates of theirs, comes not to God yet what is for God comes to their companions. How ill they judge!

138 And thus have their companions made it fair seeming to the idolaters to slay their children that so they might ruin them, and clothe their religion with ignorance. And if God pleased, they had not done this. Therefore leave them and their devices

139 They also say These cattle and fruits are sacred none shall taste thereof but whom we please—in their estimation And cattle whose backs are exempted from labour and cattle over which they mention not the name of God inventing a lie against Him and for their devices will He reward them

140 And they say What is in the bellies of these cattle is allowed to our males, and forbidden to our females, but if it prove abortive then they might partake of it God will reward them for these distinctions. Verily He is the wise, the knowing

141 Surely they are the losers who have slain their children foolishly and have forbidden what God had given them for food devising a lie against God They have surely gone astray and [illegible] of the rightly guided.

142 He it is who brings forth gardens of the vine trellised and untrellised and the palm trees and the corn of various food and olives, and pomegranates, of all sorts. Eat of their fruit when they fructify and give the due thereof on the day when ye gather it but be not extravagant surely God loves not the extravagant

143 And there are the cattle for burdens and for journeys eat of what God has given you for food, and follow not the steps of the devil for he is your open enemy

144 Ye have four sorts of cattle in pairs of sheep a pair and of goats, a pair Say thou Has He forbidden the two males or the two females? or what is in the wombs of the two females? Tell me with certainty if ye speak the truth

145 And of camels a pair and of oxen, a pair Say thou, Has He forbidden the two males or the two females, or what is in the wombs of the two females? Were ye witnesses when God enjoined you this? Who then is more wicked than him who devices a lie against God without knowledge that he may mislead people? Verily God guides not the wicked people

146 Say thou I find not in what has been revealed to me anything forbidden to him who eats except what is dead of itself or blood poured forth or swine's flesh for this is unclean or profane, being slain in the name of any other than of God but whoso is forced by necessity not lusting nor transgressing surely thy Lord is forgiving compassionate

148 If they treat thee as a liar say thou Your Lord, He is of all-embracing mercy but His severity shall not be averted from a criminal people

137 It was the custom of the idolatrous Arabs to set apart one portion of their fields for the Supreme God and the other for the inferior gods represented by their idols If any of the fruits happened to fall from the part consecrated to the idols into that consecrated to God they restored it but if the reverse occurred, they gave it to the idols, saying that God was rich and could dispense with it In the same manner if the offering designed for God happened to be better than that designed for the idols, they made an exchange, but not otherwise The secret of all this being that the idol s portions were reserved for the priests, whereas the share set apart for God was spent chiefly upon the poor and strangers.

138 To slay etc. In addition to the custom of the pre Islamite Arabs that of burying their female children alive there was also the system of offering male children to the gods from each family All this according to the Koran, was a mere device of the priests to ruin the people and clothe their religion with ignorance that they might not break it.

139 But whom, etc That is the priests and the male members of their family for the women were not allowed to eat of them

Cattle whose backs, etc. Which they superstitiously exempted from such services, in some particular cases, a they did the Bahirah the Saibah and the Hami See Surah v 102.

Over which etc. This the idolatrous Arabs did in killing any animal for food by consecrating it as it were to their idols al Lat or al Uzza

140 In the bellies etc That is, th fetus or embryos of the Bahirah and the Saibah which shall be brought forth alive

But if it prove, etc For if those cattle cast their young the women might eat thereof as well as the men

141 Who have slain etc. See verse 139 above

And have forbidden, etc The pre-Islamite Arabs allowed their daughters very scanty food and some very wholesome articles of food were not allowed them at all.

142 Trellised etc Or as some choose to interpret the word Trees or plants which are planted by the labour of man and those which grow naturally in the deserts and on mountains.

Of all sorts See notes to verse 99 above

Give the due, etc That is give alms thereof to the poor

Be not extravagant. See Surah xvii 31

144 Four sorts of cattle Or literally eight males and females paired together that is four of each sex (and two of every distinct kind

Tell me etc In this passage the Arabs are urged to see their superstitious folly in making it unlawful one while to eat the males of these four kinds of cattle another while the females and at another time their young

DUTIES ENJOINED

152 Say thou, Come I will rehearse to you what your Lord has forbidden you—that ye join not anything with Him and that ye be good to your parents and that ye kill not your children, because of poverty —for them and for you will We provide —and that ye draw not nigh to unchastity —neither openly nor in secret —and that ye kill not a being which God has forbidden unless by right. This He enjoins you that ye may get wisdom

153 And approach not the wealth of the orphan except to improve it, until he come of age and use a full measure, and a just balance.—We impose upon a soul only according to its ability —And when ye speak observe justice, although in the case of a relative and the Covenant of God fulfil ye. That is what He ordains you, that ye may be reminded

154. And this is my right way then follow it, and follow not other ways that ye may swerve from His way This He enjoins you that ye may fear to do wrong

159 Do they wait for anything but that the angels should come to them or that thy Lord should come Himself, or that some of the signs of thy Lord should come to pass? The Day when some of thy Lord's

signs shall come to pass, its faith shall not profit a soul which believed not before, or did not good in its faith Say thou Wait ye we also do wait

158 A full measure ... of justice

159 Its faith etc For faith in the next life will be of no advantage to those who have not believed in this nor yet faith in this life without good works

SECTARIANISM CONDEMNED

160 As to those who make a division in their religion, and become sectaries, have thou nothing to do with them their affair is with God and He will tell them what they have done

WORKS THEIR REWARD

161 Whoso appears with good works, his is a ten fold recompense and whoso appears with evil works, his is a reward like to it and they will not be wronged.

THE TRUE RELIGION

162. Say thou, My Lord has guided me into the straight path, the standard religion, the creed of Abraham, the upright man and he was not of the idolators

163 Say thou My prayers and my worship and my life and my death, are all for God alone, Lord of the worlds. He has no partners This I am commanded and I am the first Moslem

164 Shall I desire any other Lord beside God when He is Lord of all that is? Every soul only earns for itself and no burdened soul shall bear the burden of another In the end ye shall return to your God and He will tell you concerning which ye now disagree

165 He it is who has made you to inherit the earth and has raised some of you above others by various grades that He might prove you by what He has given you Verily thy Lord is swift at reckoning up and He is also the forgiving compassionate

PRINCIPAL CONTENTS

SURAH VII—AL ARAF

(Mecca)

The title of this Surah is taken from the mention in verse 44 of Araf a name given therein to the intermediate space between Heaven and Hell It is supposed to be an indefinite region in the intermediate state the abode of those who have had no opportunity to know the truth in this world and who after a short process a passed over to Heaven

THE KORAN

1 A L M S The Book has been revealed to thee—therefore let there be no doubt in thy breast

concerning it,—that thou mayest warn by it, and it may be a reminder to the believers

1 A. L. M. S. See notes on Surah II 1

THE JUDGMENT DAY

5 WE will surely call those to account to whom an apostle has been sent and WE will also demand an account of those who have been sent

6 And WE will tell them with certainty for WE have not been absent from them

7 The weighing on that Day shall be just and whose balances are heavy—these are the happy

8 And whose balances are light these it is who lose their own souls, for that to OUR signs they acted wickedly

6. The prophet and their followers will all render their accounts to God.

7 The weighing ... of men's actions.

Are heavy ... with good works

8 OUR signs the commandment of God are here so spoken of.

GOD HIS GIFTS

9 And now WE have established you on the earth, and given there you in the supports of your life. Yet how little are ye thankful!

25 Ye children of Man, WE have sent to you the apparel to hide your nakedness, and splendid garments but the clothing of piety—that is the best. This is of the signs of God that they may consider

25 'Sent you' etc God has not merely provided the proper materials, but also the ingenuity of mind and dexterity of hand to make use of them.

GOD'S COMMANDS

27 And when they commit a filthy action they say We found our fathers at it, and God commands us

to do it Say thou God commands not filthy actions Will ye speak of God what ye do not know?

28 Say thou My Lord has commanded me justice then turn your faces to every place where He is worshipped and call upon Him in sincere religious esteem As He made you, so shall ye return

Some has He guided aright, and some there are upon whom is error justly due, for that they have taken the devils for their patrons beside God, and imagine that they are guided aright.

29 Ye children of Man, wear your decent apparel at every place of worship and eat, and drink but be not extravagant verily He loves not those who are extravagant

30 Say thou Who has forbidden the decent apparel of God which He has produced for His servants, and the good things for food? Say thou, These are for those who believe, in the life of this world but peculiarly in the Hereafter

31 Say thou, Verily my Lord has forbidden filthy actions whether open or secret and iniquity and unjust violence, and to associate with God what He has sent you down no authority for and to speak of God what ye know not

27 What ye do not, etc. Or against your consciences.

28 In sincere religious esteem lit. exhibiting to Him your sincerity in religion

29 This was chiefly to reprove the immodest custom of the idolatrous Arabs, who used to encompass the Kaabah in perfect nudity during the pilgrimage

Be not extravagant. Habits too rich and sumptuous are here condemned; such as clothes adorned with gold etc.

31 What ye know not or against your consciences

THE UNGODLY

38 Verily those who treat OUR signs as a lie, and in their pride turn away from them, the gates of Heaven shall not be opened to them neither shall they enter the Garden until the camel passes through the eye of the needle And this is the reward of the criminal

39 Theirs the couch in Hell and above them coverings of Fire. This is the reward of the wrong doers

38. Until the camel etc Which is an impossibility and out of question altogether

THE PIOUS

40 And those who have believed and done good — WE impose not upon a soul but according to its ability —These are the people of the Garden therein to continue for ever

41 And WE will remove all grudges from their bosoms,—rivers running beneath them

41 We will remove etc So that whatever the differences or animosities in the life of this world they will all be forgotten and give place to sincere love and amity This is an important idea in the conception of the Moslem Hereafter

GOD HIS POWER

52 Verily your Lord is God, who created the heavens and the earth and then ascended the Throne He makes the night to cover the day it pursues it incessantly and the sun and the moon and the stars are pressed into service by His command Is not all creation and command His? Blessed be God Lord of the worlds

A Rule Given

53 Call upon your Lord humbly and in secret verily He loves not the transgressors

54 And commit not disorders in the earth after its reformation and call upon Him with fear and desire. Surely the mercy of God is nigh to the righteous

53 The transgressors who behave themselves arrogantly in their prayers who are proud of their piety in public

Humbly and in secret These are the necessary conditions of prayer

54 After its reformation That is after that God had from time to time raised up prophets for the regeneration of men

With fear and desire The fear to do wrong and an inward disposition of the soul are among the essentials of prayers

Some Examples

58 Of old We sent Noah to his people and he said, My people, worship God ye have no God but Him

63 And to Ad their brother Hud He said My people, worship God Ye have no God but Him

71 And to Samud their brother Salih He said My people, worship God ye have no God but Him

78 And Lot when he said to his people, Do ye commit this filthy deed wherein no creature has gone before you?

83 And to Midian their brother Shoeib He said My people, worship God ye have no God beside Him

101 Then after them We sent Moses with Our signs to Pharaoh and his nobles, who treated them unjustly but see, what was the end of the evil doers!

171 And when thy Lord brought forth their posterity from the loins of the sons of Adam and took them to witness against themselves, saying Am not I your Lord? They said, Yea, we bear witness. Thus lest ye should say on the Judgment Day Truly we were ignorant of this.

172. Or lest ye should say Our fathers indeed joined others with God before this, and we their posterity after them

63 Ad was a tribe of the ancient Arabs, long since lost. Hud is supposed by some to be the same as the Eber of the Bible

71 Samud was another of the tribes of the Arabs long since extinct Salih is supposed to be the Peleg of Genesis xi 16

83 The prophet Shoaib is perhaps the Jethro of the Bible

171 The object of this verse is to impress that the Unity of the Godhead is a principle ingrained in the human nature.

THE EVIL DOERS

173 And relate to them the history of him to whom WE brought OUR signs and who departed from them wherefore the devil followed him and he became of the seduced

174 If WE pleased WE had surely exalted him thereby but he inclined to the earth and followed his own lust. And his likeness is as the likeness of a dog which lolls out his tongue, whether thou drove him away or leave him alone Such the likeness of those who call OUR signs' a lie Tell them then this tale that they may reflect.

175 Evil the likeness of those who call OUR signs a lie! and it is themselves they lose

176 And WE have made many of the Jinn and men for Hell hearts [illegible] them they

understand not and eyes they have, but by them they see not and ears they have but by them they hear not.—These are like brutes yea they go more astray these are the heedless

177 God s are most excellent titles then call on Him by the same and avoid those who use His titles perversely they will be rewarded for what they do

180 And of those whom WE have created there are a people who guide with truth and act justly in accordance therewith

184 In what declaration will they be lieve after this ?

173 The history etc. Of Balaam who though he knew the scriptures yet allowed himself to be seduced for some little gifts against Moses.

1 4 God would have guided him into the right way but for his inclining to earth and following his own lust, as expressed in the text Such people are bound to be lead astray

176. The heedless alone who will not use their senses are doomed

THE JUDGMENT

186 They will ask thee of the Hour —when tis coming Say thou, Verily the knowledge thereof is with my Lord alone and He will manifest it in its time it is the burden of the heavens and the earth and it will only come upon you suddenly

187 They will ask thee as though thou wast in formed of it Say thou, The knowledge thereof is with God alone but most people do not understand

188 Say thou, I have no control over what may be of help or hurt to me, but as God pleases If I knew the secret, I should surely have much of good

neither should evil befall me but I am only a warner, and a herald of glad tidings to those who believe.

160 The Hour referring to the Judgment Day

The burden etc That is, it weigh heavily on the hopes and fear of all accountable creatures

GOD THE CREATOR

189 He it is who created you from one soul, and from it brought forth its mate that he might dwell with her

190 Yet when He had given them a good child, they joined partners with Him for that which He had given them But high is God above what they join with Him!

191 What will they join with Him what cannot create, but themselves are created who to help them have no power nor can help themselves?

194 Have they feet, to walk with? Or have they hands, to hold with? Or have they eyes, to see with?

198 Use indulgence and enjoin what is just, and withdraw from the ignorant

203 And when the Koran is chanted, attend thereto, and keep silence that ye may obtain mercy

204 And meditate on thy Lord within thine own soul, with humility and fear and without loud speaking evening and morning and be not of the negligent

190 A good child In A ther Salihan meaning thereby a virtuous offspring This refers to the Islamic belief of all children being born in virtue who unless they are perverted by the example and education of their guardians or parents, would only be virtuous. Hence the standard religion is defined in the Koran as the constitution where on God hath constituted man See Surah xxx. 29.

198 Use indulgence that is, take men and their actions as they are and make all due allowances

204 See notes on verses 53 and 54 above.

PRINCIPAL CONTENTS

SURAH VIII —THE SPOILS
(*Medinah*)

This Surah is so called from certain directions in verse 42 regarding the distribution of spoils taken at the Battle of Badr a dispute having arisen between the young men who had fought and the old men who had stayed under the ensigns the former insisting that they ought to have the whole and the latter that they deserved a share. To end the contention, Mohammed divided the booty among them equally having first taken thereout a fifth part for the purposes mentioned herein.

THE BELIEVERS

2. Verily the believers are those whose hearts thrill with fear when God is mentioned and whose faith increases at each recital of His signs, and who trust in their Lord

3 Who are steadfast in prayer and of what WE have given them expend

4 These are the true believers for them are grades with their Lord, and pardon and an honourable provision.

15 Ye believers, when ye meet the marshalled *hosts of unbelievers, turn not your backs to them*

16 Whoso turns his back to them on that day unless it is to fight, or to rally to some other troop shall incur the wrath of God And his home is Hell, and evil the journey thither!

18 This, that God might bring to nought the craft of the ungodly

19 If ye desire a decision now has the decision *come to you and if ye desist, it will be better for you.* But if ye return to it, we will also return and your forces shall avail not great in numbers though they be Surely God is with the believers.

20 Ye believers, obey God and His apostle, and turn not away from Him now that ye have heard.

21 And be not like those who say We hear while they hear not

22 For the vilest beasts in the sight of God are the deaf, and the dumb who will not understand

23 If God had known any good in them He would certainly have made them hear

24 Ye believers, answer God, and His apostle when he calls you to what gives you life and know that God goes between a man and his heart and that to Him shall ye be gathered

25 *Beware of discord it will not come upon the* evil-doers alone among you and know that God is severe in punishing

26 And remember when ye were few and[1] reputed weak in the land ye feared lest men should pluck you

away then He took you in and strengthened you with His help, and supplied you with good things that ye may give thanks

27 Ye believers, deceive not God and His apostle, and be not false to your engagements knowingly

28 And know that your wealth and your children are a trial but with God is a great reward

29 Ye believers, if ye fear God He will grant you a distinction and will put away your sins from you, and will pardon you Surely God He is of unbounded grace

30 Say to the unbelievers that if they desist, what is already past shall be forgiven them but if they return to it, they have already before them the punishment of the past

40 Fight therefore against them until there is no more discord and the religion is of God But if they desist, surely God sees what they do

41 And if they turn back, know that God is your patron, an excellent patron and an excellent help

16 Turns his back so as to endanger the lives of the Moslems consequent upon a defeat by the unbelievers.

19 This and verse 39 were an offer made to the people of Mecca after their defeat at Badr

39 See notes, verse 19 above

THE SPOILS

42 And know that when ye have got a booty a fifth part thereof is God's and the Apostle's, and his kindred, and the orphans, and the poor and the homeless.

12 According to thi direction four fifth of the poils belong to the troops and the remaining one fifth divided into three equal portion for the relief of orphans, the feeding of the poor and the entertainment of travellers

War Some Directions

47 Ye believers, when ye meet a party of enemies, stand firm and remember God frequently that ye may be happy

48 And obey God and His apostle, and dispute not, lest ye lose heart, and your success depart from you but endure with patience surely God is with those who steadfastly endure.

55 Verily God will not change what is in men unless they change what is in themselves

58 They who enter into a league with thee, and then violate it at every opportunity and fear not God

59 If thou take them in war then by the example of their fate scatter those who follow them, that they may be warned

60 Or if thou fear treachery from any people throw back to them their like surely God loves not the treacherous

62 Therefore prepare against them what force ye are able, and strong squadrons whereby ye may strike terror into the enemy of God and your enemy and into others beside them whom ye know not, but whom God knows.

63 And if they incline to peace, do thou also incline thereto and put thy trust in God for He is the hearing the knowing

64 But if they seek to betray thee, God suffices thee against them

He it is who has strengthened thee with His help and with the believers and has united their hearts. If thou hadst spent whatever is in the earth, thou couldst not have united their hearts but God has united them and He is mighty wise

BELIEVERS THEIR RELATION

73 Verily they who have believed, and fled their homes and striven with their wealth and their lives in the way of God, and those who have taken them in and have assisted them —these are of kin to one another And those who have believed and fled not, have no rights of kindred with you at all unless they too fly their homes Yet if they seek help from you on account of religion ye are bound to help them except against a people between whom and yourself is a treaty And God sees what ye do

74 Those who disbelieve are of kin to each other unless ye do the same there will be a strife in the land and a general disorder

75 And those who have believed and fled their homes and striven in the way of God and those who have taken them in and helped them —these are the true believers for them is pardon and an honourable provision

76 And they who have believed since, and have fled their homes, and have striven with you —these are of you. And those who are united by blood are the nearest of kin, one to another in the Book of God Verily God is informed of all things

73. They are of kin etc. And shall consequently inherit one another's substance preferably to their relations by blood And thus

was practised for some time, the Refugees of Mecca and the Helpers of Medinah being judged heirs to one another exclusive of the deceased's other kindred till there was no longer any need of perpetuating it, the Moslem having settled down in peace, when verse 76 was given to regulate the law of natural propinquity

(1) A strife etc With regard to the inheritance.

PRINCIPAL CONTENTS.

SURAH IX.—IMMUNITY

(Medinah.)

This Surah is named from the first important word at the beginning It was revealed after the conquest of Mecca in A H 9

It is remarkable that this Surah alone has not the usual auspicatory form In the name of God, etc.

THE IMMUNITY

1 An Immunity from God and His Apostle to those with whom ye are in league among the polytheists.

2 Go ye therefore at large in the land four months, and know that ye shall not weaken God and that the unbelievers will God put to shame

3 And a Proclamation on the part of God and His apostle to the people on the Day of the Greater Pil

grimage, that God is clear of the polytheists, and His apostle also Wherefore if ye repent, it will be better for you and if ye turn back, know that ye shall not weaken God and to those who believe not, announce thou a painful punishment

4 Except those of the polytheists with whom ye are in league, and who since have not failed you in any way nor helped any against you wherefore perform your engagements with them until the end of time surely God loves those who fear to do wrong

5 And when the sacred months are passed, kill the polytheists wherever ye find them and seize them, and besiege them and lay wait for them in every ambush; but if they repent and observe prayer and give alms, then let them go their way surely God is forgiving compassionate

6 And if any of the polytheists seek an asylum of thee give him an asylum so that he may hear the word of God then let him reach his place of safety This, for that they are a people who have no sense.

1. Some understand this sentence of the immunity therein granted to the idolatrous people for the space of four months but others think that the words properly signify that Mohammed is here declared to be absolutely free and discharged from all truce or league with them (subject, of course to verses 4, 8 and 10) after the expiration of that time.

4 Who since etc. For instance, the tribes of Damra Kinanah and a few others,

5 The sacred months. Shawwal Zul-kaadah, Zil Hijj and Moharram, which the ancient Arabs considered inviolate. See also notes under Surah 5 190.

The polytheists. This refers to those only who have taken the initiative See Surah ii 190, etc.; also lx. 8 9

6 Let him reach etc That is you shall give him a safe conduct that he may return home again securely in case he shall not think fit to accept Islam

THE UNBELIEVERS

7 How can the polytheists be in league with God and His apostle except those with whom ye have already entered into a league at the Sacred Mosque? So long as they are true to you, be ye true to them also surely God loves those who fear to do wrong

8 And how? Since if they prevail against you they will not regard in you either ties *of blood or faith* They will please you with their mouths, but their hearts are averse and most of them are wicked doers.

11 Yet if they repent and observe prayer, and give alms then are they your brothers in religion

12 But if after their league they break their oaths and revile your religion, then fight with the leaders of infidelity—for then no oaths are binding with them—that they may desist

13 What! will ye not fight against a people who break their oaths *and conspire to expel the apostle* and who begin the fight themselves?

17 It is not for the polytheists to visit the Mosques of God while they are witnesses against their own souls of infidelity *These! their works are vain*

18. But he only shall visit the Mosques of God who believes in God and the Judgment Day and observes prayer and gives alms, and fears God alone These perhaps are of the rightly guided

7 So long, etc The explains the relation between the Moslems and polytheists

18 Conspire etc. As did the Koreish in assisting the tribe of Bakr against those of Khozaah, and laying a design to ruin Mohammed and hi followers without any just provocation and as several of the Jewish tribes did, by aiding the enemy and endeavouring to oblige the prophet to leave Medinah, as he had been obliged to leave Mecca

18 These perhaps, etc These words are to warn the believers from having too great a confidence in their own merits.

THE BELIEVERS

20 They who have believed, and fled their homes, and striven with their wealth and their lives in the way of God have the highest grades with God and these are the blessed

23 Ye believers, take not your fathers, or your brothers, for your friends if they love infidelity above faith and whoso of you takes them for friends, surely these are the unjust.

24 Say thou, If your fathers, and your sons, and your brothers, and your wives, and your relations, and the wealth which ye have acquired and merchandize which ye fear may not be sold off and pleasure-houses, be dearer to you above God and His apostle, and striving in His way then wait till God comes with His command and surely God loves not the wicked people

THE JEWS AND CHRISTIANS

30 The Jews say Ezra is the son of God and the Christians say Christ is the son of God. That is their saying in their mouths they imitate the saying of those who believed not before. God fight them! How are they misguided!

31 They take their priests and their monks for Lords beside God and Christ, son of Mary although

they are commanded to worship only one God. There is no God but He! Praise to Him above what they join with Him!

34 Ye believers, verily many of the priests and monks devour the wealth of men in vanity and turn them from the way of God. But those who treasure up gold and silver and expend it not in the way of God,—announce to them a painful punishment.

40 If ye assist not, verily God assisted him formerly when the unbelievers drove him forth second of two when they were both in the cave, when he said to his companion Be not distressed surely God is with us.

30 Ezra. This refers to the Jews of Medinah, who transferred to this restorer of their Law all the veneration with God.

31 Take their priests, etc. By taking their words as those of God, as in the case of absolutions etc.

34 Devour the wealth, etc. By taking money for dispensing with the commands of God and by way of commutation.

40 'If ye assist not' i.e. the prophet.

Drove him forth etc. That is having only Abu Bakr with him.

ALMSGIVING

60 And alms are only for the poor and the needy and those who work for them and for those whose hearts are to be won over, and for the captives and those in debt, and in the way of God, and the homeless; —an ordinance from God and God is knowing wise.

60. The poor and the needy. The commentators make a distinction between these two words in the original fakir and miskin; one they say signifies him who is utterly destitute both of money and means of livelihood; the other one who has fallen in distress and needs relief.

This is the rule regarding the distribution of charitable funds. See also notes, Surah ii. 217.

THE HYPOCRITES

68 The hypocritical men and the hypocritical women are the one from the other they command what is evil and forbid what is just, and shut up their hands they forget God wherefore He forgets them Verily the hypocrites are the wicked doers.

71 Have they not been told the history of those who were before them ? Their apostles came to them with clear evidences and it was not God who wronged them but it was themselves they did wrong

THE BELIEVERS

72 The believers, men and women, are friends one to another they command what is just, and forbid what is evil, and they are steadfast in prayer and give alms, and they obey God and His apostle. These —on them will God have mercy Verily God is mighty wise

78 God has promised to the believers, men and women Gardens beneath which rivers flow to dwell therein for ever and goodly mansions in the Gardens of Eden and best of all, the pleasure of God,—that is the great bliss

98 The Arabs of the desert are most stubborn in unbelief and discord and it is easier for them to be ignonorant of the ordinance which God has sent to His apostle and God is knowing wise

105 Do not they know that God accepts the repentance of His servants and that He receives alms surely God, He is relenting, compassionate

106 Say thou Work ye surely God sees your works, and His prophet, and the believers and ye will

surely be brought before Him who knows the secret and the manifest, and He will tell you what ye have done.

72 Mark this definition of believers.

OPPOSITION MOSQUE CONDEMNED

108 There are those who have built a Mosque for mischief, and for infidelity and to divide the believers, and for an asylum for him who fought against God and His apostle in time past And they swear We intended only good but God witnesses that they certainly do lie.

109 Never set thou foot in it there is a mosque founded in piety from its first day It is more worthy that thou shouldst stand up therein therein are men who love to be purified and God loves the pure.

108. About the time of the Prophet flight Banu Amru b. Auf had built a mosque at Koba, which Mohammed opened ; this excited the envy of another party who also built a mosque, but which Mohammed condemned saying that it was an opposition mosque

109 There is a mosque, etc That of Kobah.

THE BELIEVERS

112 Verily God has bought of those who believe their lives and their wealth for the Garden prepared for them they fight in the way of God whether they slay or are slain —His promise in the Law and the Evangel, and the Koran

120 Ye believers, fear God and be with the sincere.

PRINCIPAL CONTENTS

SURAH X—JONAH

(Mecca)

The Prophet Jonah is mentioned in verse 98

SINCERITY

2 And bear glad tidings to those who believe that on the merit of their sincerity they have an interest with their Lord.

GOD'S PROVIDENCE

5 He it is who has ordained the sun to shine, and the moon for a light, and has ordained her stations, that ye may learn the number of years, and the computation thereof. God has only created all this in truth He explains His signs to those who understand.

6 Verily in the alteration of night and day and in what God has created in the heavens and the earth are signs to people who fear to do wrong

¹ In truth with a purpose, and not in frivolity

THE BELIEVERS

9 As to those who believe and do good their Lord will guide them because of their faith rivers shall flow beneath them in Gardens of Pleasure.

10 Their cry therein is, Glory to Thee, O God and their salutation therein, Peace

11 And the end of their prayer is, Praise to God, Lord of the worlds!

THE UNGODLY

13 When evil befalls a man he cries to Us, on his side, or sitting or standing and when WE deliver him from his affliction, he passes on as though he had never called on Us against the evil which had befallen him Thus are the deeds of the transgressors prepared for them

14 And of old WE destroyed generations before you, when they had acted wickedly and their apostles had come to them with clear evidences, and they would not believe Thus WE reward the criminal people.

15 Then have WE made you to succeed them in the earth that WE might see how ye would act.

24 Ye people, verily the violence which ye commit against your own souls, is only an enjoyment of the life of this world then to Us will ye return and WE will tell you what ye have done.

25 Verily the likeness of the life of this world is only like as water which WE send down from heaven, and wherewith the produce of the earth are mixed, of which men eat, and cattle also until the earth has received its vesture and is adorned the dwellers on it

imagine that they have power over it but OUR command comes to it by night or by day and WE make it as if it were mown down as though it had not abounded yesterday

26. God calls to the abode of Peace and guides whom He pleases into the straight path

27 For those who do good is excellence and an abundance

31 There shall every soul have what it has sent before it and they shall be brought before God, their true Lord and what they have falsely imagined shall vanish from them

GOD HIS POWER

32 Say thou, Who provides you food from heaven and earth? or who has power over the hearing and the sight? and who brings forth the living from the dead and the dead from the living? and who rules all things?

33 This God then is your true Lord and what remains after truth but error? How then are ye turned aside?

37 But most of them follow an opinion only and a mere opinion attains not to any truth Verily God knows what ye do

42. If they yet call thee a liar then say My work is for me, and for you is your work ye are clear of that which I do and I am clear of that which ye do

HIS GOODNESS

45 Verily God will not wrong men in anything but men do wrong themselves.

48 Every people has its apostle

58 Ye people, now has come to you a warning from your Lord, and a balm for what is in your bosoms, and a guide and mercy to believers.

99 But if thy Lord pleased, verily all who are in the earth would have believed together What! wilt thou then compel men to become believers?

48. Mark this verse

TRUE RELIGION

104 Say thou, Ye people, if ye are in doubt as to my religion, verily I worship not what ye worship beside God but I worship God alone.

105 And set thy face steadfast in religion as an upright man, and be not of the polytheists.

108 Say thou, Ye people, now has the truth come to you from your Lord, whoso then is guided, it is for his own soul, and whoso errs, errs only against it, And I am not a keeper over you

109 And do thou follow what is revealed to thee, and persevere steadfastly till God judges and He is the best of judges

PRINCIPAL CONTENTS

SURAH XI.—HUD

(Mecca.)

This Surah derives its title from the story of Hud, the prophet of the Adites, which is here repeated. Examples from the history of other prophets are also given to show that the ungodly have been invariably visited with divine chastisement. The matter is much the same as that contained in Surah VII.

THE KORAN

1 [1] A. L. R. A Book the verses whereof are established in wisdom, and again set forth with clearness—from the wise, the knowing.

1 A. L. R. See notes, Surah ii. 1.

ITS OBJECT

2. That ye worship none but God.—Verily I come from Him as a warner and a bearer of glad tidings.

3. And that ye seek pardon from your Lord, and be turned to Him. Excellent enjoyments will He give you until a prescribed time, and to every one who has merit, will He give of His grace.

GOD'S KNOWLEDGE

5. Do they not doubly fold up their breasts, that so they may hide themselves from Him?

6. And, when they cover themselves with their garments, does not He know what they hide and what they show?

7. For He knows the very inmost of their breasts.

HIS PROVIDENCE

8. There is no moving thing on earth but with God is its food. He knows its retreat and where it is laid up. all is in the plain Book.

113 And surely every one of them will thy Lord repay for their works verily He is informed of what they do

Some Duties

114 Be steadfast therefore as thou art commanded, thou and he who turns with thee and transgress not He certainly sees what ye do

115 And incline not to those who act wickedly lest the Fire touch you, and ye have no one to protect you against God neither be ye helped

116 And be steadfast in prayer, morning and evening and at night-fall for certainly good works drive away evils. This a reminder to those who remember

117 And persevere steadfastly surely God wastes not the reward of those who do good.

The Ungodly

118. But those who were wicked followed what they enjoyed and were criminals.

119 And thy Lord would not destroy the cities unjustly while their inhabitants were righteous.

122 And say to those who believe not, Do your part, we will do ours and wait ye, and we also will wait

123 God's is the secret of the heavens and the earth and all command is with God then worship Him, and trust in Him surely thy Lord is not unmindful of what ye do

PRINCIPAL CONTENTS

SURAH XII — JOSEPH

(*Mecca*)

This Surah treats throughout of the history of Joseph An abstract is here subjoined to elucidate the object of this Surah.

Joseph son of Jacob was the best beloved son of the patriarch and thus incurred the jealousy of his brothers, who contrived by a stratagem to get Joseph to a distance from his father and threw him into a well He was taken out by some travellers and sold to an Egyptian By the mere dint of his character he subsequently rose to a high eminence in the government of the country and finally his brothers submitted to him saying By God! Now has God chosen thee above us, and we have been sinners. But Joseph received them with open arms and said There is no blame on you this day God forgive you; surely He is the most merciful of those who show mercy (vv 91 and 92)

The moral of it all to Mohammed was that God's help is always nigh to the righteous, as put forth in verse 110 below

This Surah was revealed at Mecca, at a time of life when Mohammed was in daily peril of his own life and the lives of his followers And it bears a glorious testimony to the intensity of Mohammed's faith in the final success of his cause In time his hopes were fully realised he got an asylum at Medinah 276 miles away from Mecca and after twelve years or even more he had the pleasure to enter as a Conqueror the city of his birth from which he had been estranged by the persecutions of his fellow-men who had turned his bitterest enemies and whom he now freely forgave all the years of sorrow and cruel scorn they had inflicted on him and his followers in the self-same words of Joseph quoted above. Could faith in a living God and a high ideal of forgiveness go further?

THE KORAN

1 A. L. R. These are the verses of the plain Book

2 WE have sent down the Koran in Arabic, that ye might understand.

108 Say thou This is my way I call you to God by a clear evidence I and whoso follows me and thanks to God! I am not of the polytheists.

1 A. L. R. See notes to Surah ii 1
2. That ye might understand See also Surah xiv 4

EXAMPLES OF FORMER DAYS

109 WE never sent before thee any but men inspired, out of the people of the cities. Will they not journey through the earth and see what has been the end of those who have been before them? But the home in the Hereafter is better for those who fear to do wrong Will they not yet take wisdom?

110. When at last the apostles lost all hope, and thought they were taken as liars, OUR help came to them and WE delivered whom WE pleased and Our vengeance was not averted from the criminal people.

111 Certainly in their stories is an example for those who have hearts. This is not a newly-invented fiction, but a confirmation of what was before it, and an explanation of all things, and a guide, and mercy to people who believe

PRINCIPAL CONTENTS

SURAH XIII —THUNDER

(Mecca)

This Surah takes its title from verse 14 where the word occurs incidentally

GOD HIS POWER

2 God it is who raised the heavens without pillars thou canst see then mounted His Throne, and pressed into service the sun and the moon each runs its appointed course He rules all things

3 He it is who has spread the earth and placed on it firm mountains, and rivers and of every fruit He has ordained two kinds and He makes the night to cover the day Surely herein are signs to people who consider

4 And in the earth are tracts ordering each other and also vine-yards, and corn and palm trees single and clustered They are watered by the same water yet some of them WE make more excellent than others to eat verily herein are signs to people who understand

5 If thou dost wonder surely wonderful is their saying What! when we are dust, shall we again be raised a new creation?

6 These are they who believe not in their Lord these!—collars shall be on their necks, and these are the fellows of the Fire, to continue therein for ever

3 Two kinds As sweet and sour black and white small and large

4 Tract meaning various tracts; some fruitful and others barren, some plain and others mountainous, some proper for corn and others for trees etc

6 Collars. The collar here mentioned is an engine something like a pillory Some understand this passage figuratively of the ungodly being bound in the chains of error and obstinacy

MIRACLES DEMANDED

7 They ask thee to hasten evil rather than good, although there have already been examples before them. And surely thy Lord is endued with grace to men despite their sins but thy Lord is also severe in punishing

8 And those who believe not say If a sign is not sent to him from his Lord Thou art a warner only and to every people a guide

8. Supply we will not believe after from his Lord

THE GUARDIAN ANGELS

12 Each has those mutually succeeding ones before him and behind him they watch over him by God's commands Verily God will not change what is in men unless they change what is in themselves. And when God wills evil on a people there is none to avert it neither have they beside God a patron

12 Those mutually succeeding ones. This refers to the guardian angels who invariably accompany men See also Surah l 16.

GOD HIS POWER

13 He it is who makes the lightning to shine to you for fear and hope, and who brings up the laden clouds.

14 And the thunder celebrates His praise and the angels also for fear of Him, and He sends the thunder bolts, and smites therewith whom He will, while they dispute about God And surely He is mighty in power

15 He ought of right to be called on but those whom they call beside Him give them no answer otherwise than as he who stretches forth his hands to the water that it may reach his mouth when it cannot reach it the prayer of the ungodly is only delusive

16 And to God does all in the heavens and the earth low down, willingly or by force and their sha dows also morning and evening

17 He sends down rain from heaven and the torrents follow in their measure, and the floods bear along a swelling foam And from what they melt in the fire, to make ornaments and vessels, a like scum arises.

Thus God sets forth truth and vanity as to the foam it is quickly gone and as to what is useful to man re mains on the earth Thus God puts forth parables

For those who respond to their Lord are excellent things, but those who respond not, if they had all that is in the earth, and as much more they would surely give it for their ransom Evil their reckoning! and their home Gehenna! and wretched the bed!

13 Hope Thunder and lightning being the sign of approaching rain.

14 Celebrates His praise Or it testifies to His greatness

While they dispute etc This alludes to the following incident Amir b at-Tofeil and Arbad b Rabiyah went to Mohammed with an intent to kill him and Amir opened a discussion with him regarding certain doctrines, while Arbad taking a compass went behind him to despatch him with his sword The Prophet who was alone perceived his design and implored God protection and immediately Arbad was struck dead by lightning whereupon his companion fled

THE GODLY

19 Only those who have hearts will con sider

20 Who fulfil their Covenant to God and break not their compact

21 And who join what God has commanded to be joined and who fear their Lord and fear an ill account

22 And who persevere from a desire to seek the Face of his Lord and are steadfast in prayer and give alms of what WE have given them in secret and in public, and who turn away evil by good these! for them is the reward of the Abode

23 Gardens of Eden wherein they shall enter and whoever has been upright of their fathers, and their wives, and their posterity and the angels shall go in to them by every portal with—

24 "Peace upon you ! for that ye have persevered How excellent the Home hereafter !

27 He will guide to Himself him who turns to Him

28 And those who believe their hearts resting securely on the thought of God – and do not all hearts rest securely on the thought of God ?—They who believe and do good for them is bliss, and the excellent Home

29 Say thou He is my Lord there is no God but He in Him I trust, and to him is my return

21. To be joined By believing in God and joining thereto the continual practice of their duty both towards God and man.

22 The Face of God This refers to the Beatific Vision in the Hereafter

24 The Modern Heaven includes the idea of a happy Home amid family and children.

THE UNGODLY

30 And though it were a Koran by which the mountains could be moved and the earth cleft and the dead made to speak ! But all command is with God Do then those who believe deny that if God pleased He would certainly guide all men aright ?

30 Deny lit despair After made to speak supply they will not believe

VARIOUS DISPENSATIONS

38 And WE have sent apostles before thee and WE gave them wives and children, and no apostle came with a sign but by the permission of God

39 For every age is a book God abolishes what He pleases, or confirms and with Him is the Original Book

40 And whether WE make thee see a part of what WE have denounced to them, or whether WE take thee hence verily thine is to preach only and OURS to take account.

42. And those who have been before them devised plots, but all plots were mastered by God He knows what every soul earns, and the ungodly shall know whose is the Home hereafter

43 And those who believe not, say Thou art not of those sent Say thou God suffices for a witness between me and yourselves, and whoso has knowledge of the Book

39 This shows that each dispensation varied with each age and that no law however best could be always equally applicable

Original Book lit. Mother of the Book

PRINCIPAL CONTENTS

SURAH XIV—ABRAHAM

(Mecca)

This Surah takes its name after the patriarch mentioned in verse 39 Some other prophets are also mentioned and the aim of it all is to warn the unbelieving Arabs of a day when they shall be called to account before God

THE KORAN

1 A L R A Book have WE revealed to thee that thou mayest bring men out of darkness into light, by the permission of their Lord into the path of the mighty the glorious.

2 God whose is whatever is in the heavens and in the earth and woe to the ungodly for their terrible punishment!

THE UNGODLY

3 Who love the life of this world above the Hereafter and turn aside from the way of God, and seek to make it crooked. These are in a wide error

4 And WE have not sent any apostle but with the language of his people, that he might explain to them

GOD HIS POWER

22 Seest thou not that in truth has God made the heavens and the earth? If He please, He can make you pass away and make a new creation come

A GOOD WORD

29 Seest thou not how God strikes forth the parable of a good word? It is like a good tree, its roots firmly fixed and its branches reaching up to heaven,

30. Yielding its fruits in all seasons, by the permission of God And God strikes forth the parable to men that they may consider

AN EVIL WORD

31 And the likeness of an evil word is as an evil tree torn up from the face of the earth and has no stability

GOD HIS POWER

32 God will establish those who believe by the steadfast word in the life of this world and in the Hereafter and God misleads the wicked surely God does what He pleases

37 He gives you of everything which ye ask Him and if ye would reckon up the gifts of God, ye shall not be able to count them Surely man is unjust, ungrateful

32 With regard to the guidance of people it is here put forth that God misleads the wicked All the passages therefore which make mention of God s will to lead people must be construed accordingly See also Surah ii 24 25

THE JUDGMENT DAY

43 Think not that God is unmindful of what the ungodly do He only respites them to the day when all eyes shall stare up

44 And they shall hasten forward their heads upraised, their looks riveted, and their hearts a blank. Warn them therefore of the Day when the punishment shall overtake them.

45 And when the wrong-doers shall say Our Lord, respite us yet a little while,

46 To Thy call will we make answer and we will follow Thine apostles.

47 Did not ye swear heretofore that no reverse should befall you? yet ye dwelt in the dwellings of those who wronged their ownselves, and it was made plain to you how WE had dealt with them, and WE held them up as examples to you. they devised plots, but God did master their plots, even though their plots could move mountains.

43. Shall stare up, etc. These are signs of excessive terror in men for now are they to be judged for what they have done.

45. A little while. lit., to a term near at hand.

47. Did not, etc. Spoken by God.

In the dwellings, etc. This refers to the ancient Arabs, the Adites, Smudites, etc. who were now extinct by reason of their iniquities.

PROMISE OF SUCCESS

48 Think not then that God will fail His promise to His apostles. Verily God is mighty at avenging.

THE JUDGMENT DAY

49 The day the earth is changed into another earth and the heavens also shall men come forth before God, the one, the mighty.

50 And thou shalt see the wicked on that day bound down in chains.

51 Their garments of pitch and their faces covered with fire—that God may reward every soul for what it has earned, verily God is swift at reckoning up

52 This is a message to people, that they may be warned thereby and that they may know that there is only one God, and that those who have hearts may consider

49 The Day refers to the Judgment Day a glowing picture of which is here given in the succeeding verses

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SURAH XV—HIJR

(Mecca)

This Surah is named after Hijr a territory in the province of Hijaz, between Medinah and Syria, where the Samudites dwelt whose story is mentioned towards the end of the Surah. The date of this Surah is somewhere about the seventh year of Mohammed s ministry

PROMISE OF SUCCESS

2 Many a time will those who disbelieve wish that they had been Moslems.

3. Let them feast and enjoy themselves, and let hope beguile them but by and by shall they know

4 WE never destroyed a city, but a prefixed term was granted them

5 No people can forestall or retard their fate.

[1] This fact came out true for during the lifetime of Mohammed all Arabia had accepted Islam

MIRACLE DEMANDED

6 They say O thou to whom the reminder is sent down, thou are surely possessed of a Jinn,

7 Wouldst not thou have come to us with angel, if thou wert of those who spoke the truth ?

8 WE send down angels only on urgent occasions for then they should not have been respited.

9 WE have sent down the reminder and WE will certainly preserve the same

10 WE have already sent apostles before thee among peoples of old

11 And there came no apostle to them but they laughed him to scorn.

14 Even were WE to open a gate in the heaven above them and all the while they were climbing into it,

15 They would still say It is only our eyes are dazzled nay we are a people enchanted

16 WE have set in the heaven towers, and adorned and decked them forth for those who see

19 And the earth WE have spread forth and thrown thereon the mountains, and made everything to spring forth in the same in just proportion

20 And WE have provided therein sustenance for you, and for him whom ye do not sustain

21 There is not one thing but with Us are its store-houses and WE send not the same but in a fixed measure.

8. On urgent occasions Lit in truth not to gratify the curiosity merely of the people

16 Towers. These are the signs of the Zodiac

THE PIOUS

45 Verily the pious shall be in Gardens and amidst fountains

46 Enter ye therein in peace and security

47 And WE will remove all grudges from their bosoms as brothers they shall sit, face to face, on couches

48 No worry will touch them there, nor shall they be thrown out

GOD HIS WAYS

49 Announce thou to MY servants that I am the gracious, the compassionate

50 And MY chastisement—that is a painful chastisement

85 WE have not created the heavens and the earth, and what is between them but for a purpose. And the Hour shall certainly come wherefore do thou forgive them with a kindly grace.

86 Verily thy Lord, He is the creator and does know

88 Cast not thine eyes on what WE have given some of them neither be thou grieved on their account rather lower thy wing to the believers

85 For a purpose. Lit in truth not in play or vain amusement

88. It is not for thee to judge whether God should have given them these advantages the prophet's duty only lies in humbling himself before all who believe

THE PROPHET

89 And say thou I am a plain warner

90 And WE will punish those who foster divisions,

91. Who break up the Koran into parts

92. For by thy Lord! WE will surely demand an account from them all

93 Of what they have done.

94 Wherefore publish what thou hast been commanded, and withdraw from the polytheists

95 Verily WE suffice thee against the scoffers,

96 Who set up Gods with God, by and by they shall know

97 Now WE know that thy heart is distressed for what they say

98 But do thou celebrate the praise of thy Lord and be of those who worship

99 And serve thy Lord until the certainty does come to thee.

90 Who foster etc. who become sectaries.
91 Who accept a part and ignore the other
97 They say in derision
99 The certainty here refers to death.

PRINCIPAL CONTENTS.

SURAH XVI—THE BEE

(*Mecca*)

The Bee is mentioned in verse 70 hence the title of the Surah

GOD HIS POWER AND PROVIDENCE

1 The sentence of God will surely come wherefore do not thou hasten it Glory to Him! and exalted is He above what they join with Him

4 He has created man from seed yet behold, an open disputer is he!

5 And the cattle, He created them for you, from them ye have warm garments, and other uses and of them ye eat

6 And they are a credit to you when ye drive them home and when ye lead them forth to pasture

7 And they carry your burdens to lands which ye could not otherwise reach unless with great difficulty to yourselves truly your Lord is kind, compassionate

8 And horses and mules, and asses, that ye may ride them and for your ornament and things which ye have no knowledge has He created

9 God's is to point out the way and from it some do turn aside but if He pleased He would certainly have guided you all aright

10 He it is who sends down from heaven water whereof ye drink, and from which grow plants by which ye pasture

11 By it He causes the corn and the olives, and the palm trees, and the grapes, to spring forth for you Surely herein are signs to people who reflect

12 And He has pressed into your service the night and the day and the sun, and the moon and the stars also subject to His bidding Herein are signs to people who understand

13 And all of varied hues that He has created for you in the earth surely herein are signs to people who consider

14 And He it is who has subjected the sea to you, that ye may eat fresh flesh thereout and take from thence ornaments to wear and thou seest the ships ploughing its waves, that ye may seek of His grace and that ye might give thanks

15 And He has thrown upon the earth firm mountains, lest it move with you, and rivers, and ways, that ye may be guided

16 And way-marks and by the stars too are they guided

17 Will ye not yet consider?

18 And if ye would reckon up the favours of God, ye could not count them Verily God is gracious, compassionate

14 Fresh flesh i e., the fish i as being naturally more fresh, and sooner liable to corruption than the flesh of birds and beasts The expression is thought to have been made use of here the rather because the production of such fresh food from salt water is an instance of God's power

Ornaments e g pearls and coral.

Seek of His grace, i e., by means of commerce

THE UNGODLY

23 Your God is one God and they who believe not in the Hereafter their hearts are given to denial and they are full of pride

27 That on the Judgment Day they may bear their own entire burden, and the burden of those whom in their ignorance they misled. Is not that evil which they shall bear?

35 What can they expect but that the angels should come upon them or that a sentence of thy Lord take effect? So did those who were before them and it was not God who did wrong them but it was them selves they did wrong

36 And the evils which they had done, recoiled upon them and what they had scoffed at encompassed them round about

30 What . . . the Judgment of God.

THE TRUE BELIEVERS

43 As to those who have fled their homes for God after that they had been unjustly persecuted, WE will surely provide them an excellent home in this world and the reward of the Hereafter is greater did they but know! —

44 They who steadfastly endure, and in their Lord do trust

THE UNGODLY

47 What! Are they then who have plotted evil sure that God will not cleave the earth with them or that a punishment will not come upon them from whence they do not expect?

48 Or that He will not seize upon them in their comings and goings while they shall not be able to resist Him ?

49 Or that He will not seize them with some slowly wasting scourge ?

50 Do they not see the things which God has created how they turn their shadows right and left, worshipping God in all abasement ?

51 And whatever moves in the heavens and in the earth God does worship and the angels also and they are not elated with pride

52 They fear their Lord above them and do what they are commanded

FEMALE INFANTICIDE

59 They ascribe daughters to God Glory to Him ! But to themselves they desire not

60 For when any of them is told the good news of a female child, his face turns black, and he is distressed

61 He hides himself from the people, because of the ill tidings should he keep it with disgrace or bury it in the dust ? How ill they judge !

60 This and the following verses refer to the pre-Islamite custom of the Arabs of burying their female children alive

Their manner of doing this varied with different tribes. Sometimes when a woman was ready to fall in labour they dug a pit on the brink whereof she was to be delivered and if the child happened to be a daughter they threw it into the pit, but if a son, they saved it alive. Others however let her live till she was six or nine years of age when her mother having perfumed her and adorned her the father led her to a well or pit dug for that purpose and having bid her look down into it pushed her in headlong, as he stood behind her and then filling up the pit, levelled it with the rest of the ground

Con His Mercy and Providence

68 If God were to punish men for their iniquity He would not leave on earth a moving thing but He respites them to a fixed term and when their time comes, they shall not be respited an hour, nor shall they be fore-stalled

68 And for you in cattle is an example. We give you to drink of what is in their bellies between digested dregs and blood—pure milk—the pleasant beverage of those that quaff it

69 And of the fruits of palm trees, and of grapes ye get wine and healthy nutriment herein are signs to people who understand

70 And thy Lord has inspired the bee—Provide thee houses in the mountains, and in the trees, and in what houses men do build

71 And feed on every fruit, and walk in the beaten paths of thy Lord From its belly comes forth a fluid of varying hues, which yields medicine to man verily herein are signs to people who reflect

72. God has created you and He will hereafter take you to Himself and some of you will be carried on to a decrepit age, when all that once was known is known no longer

73 And God has blessed some of you above others as regards provisions, yet those who are blessed among them do not give of their provisions to those whom their right hands have possessed, that they may share alike! What! will they yet deny the beneficence of God?

74 And God has made for you wives from among yourselves and from your wives has He given you sons and grandsons, and has provided you with good things

76 Make therefore no comparison with God

77 God strikes forth the parable of a slave, the property of his lord who has no power over anything and another whom WE have supplied with a good provision, and who expends of it in private and in public Shall they be held equal? All praise to God alone! but most of them do not know

78 And God strikes forth the parable of two men one of them is born dumb who has no power over anything and is a burden to his lord send him where he will, he comes not back with success shall he and the man who commands what is just and keeps to the straight path be held equal?

79 God has brought you forth from the wombs of your mothers ye knew nothing and He gave you hearing and sight and heart that ye might give thanks.

80 Do not they look at the birds subjected in the vault of heaven none does hold them in but God? Verily herein are signs to people who believe.

81 And God has given you houses to dwell in, and He has given you tents of the skins of cattle, which ye find light when ye shift your quarters, or when ye halt and of their wool, and soft fur and hair, He has supplied you with furniture and goods for a season

83 But if they turn aside surely thine is only to preach publicly

JUSTICE ENJOINED

92 Verily God commands justice and the doing of good and the giving to kindred their due and He forbids you wickedness and iniquity and oppression He warns you that ye might consider

93 And fulfil your covenant with God, when ye have covenanted and break not your oaths after ye have pledged them for now ye have made God stand surety for you Verily God knows what ye do

94 And be not like to her who undoes what she has spun untwisting it after she had twisted it strongly taking your oaths among you deceitfully because one party is more numerous than the other party God only tries you therein, and on the Judgment Day He will clear up to you that concerning which ye now disagree

96 Therefore take not your oaths among yourselves deceitfully lest your foot slip after that it is firmly fixed, and ye taste evil, for that ye have turned aside from the way of God and great be your punishment

98 What is with you will pass away but what is with God will endure. And WE will reward those who steadfastly persevere with a reward meet for their best deeds

100 When thou readest the Koran have recourse to God against the devil cast away

101. For no power has he over those who believe and trust in their Lord

102. But his power is only with those who take him for their patron and those who join gods with Him

108 Whoso disbelieves in God after he has believed —unless he *is forced*, his heart resting secure in the faith—and opens his breast to infidelity on these is the indignation of God, and for them is a severe punishment

110 These it is whose hearts has God sealed up, and their hearing *and their sight* and these are the heedless Without doubt in the hereafter they shall lose.

126 Call to the way of thy Lord with wisdom and kindly exhortation and dispute with them in the kindest manner verily thy Lord He knows who errs from His way and He knows who are the rightly guided.

127 And if ye take vengeance, take a vengeance equal to the wrong that has been done you, but if ye steadfastly endure surely best it will be for the patiently enduring

128 Endure then with patience but thy patience is only in God And be not thou grieved on their account neither be thou troubled for their craftiness Verily God is with those who fear to do wrong and who are doers of good

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SURAH XVII —THE CHILDREN OF ISRAEL

(Mecca)

The title is taken from verse 4 when a certain account is given of the Children of Israel

GOD HIS GLORY

1 Glory to Him who carried His servant by night from the sacred Mosque to the furthest Mosque whose precincts WE have blessed that WE might show him of OUR signs Verily He is the hearer the seer

1. His servant, *i e* Mohammed

This refers to the celebrated Vision of Ascension which Mohammed had at Mecca some time before his flight to Medinah. It was a time when the Prophet and his followers were in the worst plight, but the work still went on as usual and it evinces the ardent spirit of Mohammed in the cause with which he had begun

MAN S FATE

12 Man prays for evil as he prays for good for man is hasty

14. Every man s fate have WE fastened about his neck and on the Day of Judgment WE will bring forth to him a book which shall be proffered to him wide open

15 Read thy Book thine own soul is enough to take account against thee this day

16 Whoso is guided aright it is only for his own soul, and whoso errs, errs only against it and no burdened soul shall bear the burden of another

12. Man pray etc., That is out of ignorance mistaking evil for good or making wicked imprecation on himself and others, out of passion and impatience

Man is hasty r inconsiderate not weighing the consequence of what he asks

14. Fate. Lit the bird which is here used to signify a man's fortune or success the Arabs as well a the Greeks and the Romans taking omen from the flight of birds which they supposed to portend good luck, if they flew from the left to the right but if from the right to the left the contrary similar omens they took when certain beast passed before them

About his neck like a collar which he cannot by any means get off

DUTIES ENJOINED

24 Thy Lord has ordained that ye worship none beside Him and that ye be good to your parents, whether the one or both of them attain to old age with thee and say not to them Uff neither reproach them but speak to them in respectful sort

25 And defer humbly to them, out of tenderness and say Lord, have mercy on them both even as they nursed me when I was little.

28 And give to him who is of kin his due and to the poor and the homeless

29 But waste not wastefully for the wasteful are brothers of the devils and the devil was ungrateful to his Lord

30 But if thou turn away from them to seek the mercy of thy Lord for which thou hopest, at least speak to them in kindly sort

31 And let not thy hand be chained to thy neck nor yet stretch it out right open or thou wilt sit down in reproach and destitution

33 Kill not your children for fear of want for them and for you will WE provide Verily the killing them is a great sin

34 Come not near to inchastity for it is a foul thing and an evil way

35 And kill not the being which God has forbidden you to kill, unless by right and whoso is killed unjustly to his heir WE have given power but let him not transgress in putting the murderer to death, for he too is assisted

36 And come not near to the wealth of the orphan, unless it is to improve it until they come of age. And perform your engagements, verily the engagements shall be inquired into

37 And give full measure when ye measure, and weigh with a just balance. This is better and fairest for settlement

38 And follow not that whereof thou hast no knowledge verily the hearing and the sight and the heart, each of these shall be inquired into

39 And walk not proudly in the earth for thou canst not cleave the earth, neither shalt thou reach to the mountains in height

40 All this is evil abominable to thy Lord

41 This is of the wisdom which thy Lord has revealed to thee Set not up another god with God, or thou wilt be thrown into Hell, reproved and cast away

46 The seven heavens praise Him, and the earth, and all who are therein neither is there a thing but does celebrate His praise but ye understand not their celebration Verily He is mild gracious

53 Speak to My creatures that they speak in kindly sort Verily the Devil would sow discord among them for surely the devil is man's avowed enemy

80 Observe prayer at sunset, till night fall and the day break chanting—for the day break chanting is witnessed

81 And watch to it in the night as an excess in service for thee it may be that thy Lord will raise thee to an honourable position

82. And say thou, Lord make me to enter with a right entry and make me to come forth with a right coming forth and give me from Thy presence a helping power

86 Say thou, *Each one does after his own manner* but your Lord well knows who is guided aright in the way

87 And they will ask thee about the soul say thou the soul is at the command of My Lord but ye have no knowledge *given you except a little.*

21. With thee that is, receiving their support and maintenance from thee

Uff a slight token of vexation

24 Defer humbly etc. lit Lower the wing of humility

28 His due that is, friendship and affection and assistance in time of need

29 Waste not. See Surah ii, 181

30 If thou turn away etc If thy present circumstances will not permit thee to assist others defer thy charity till God grants thee better ability

31. That is, Be neither *niggardly nor profuse* but observe the mean between the two extremes wherein consists true liberality

71. This is to suppress the practice of *female* infanticide prevalent amongst the Arabs

33 Unless by right. See Surah v 35

Power ... to retaliate

Transgress not by retaliating in too cruel a manner or by revenging the murder on any other than the person who actually killed him for the Arabs under such circumstances rose against a whole tribe and played havoc with them See also Surah xvi. 127

Is assisted / by law

38 Whereof thou hast etc. That is vain and uncertain opinions, which thou hast not any good reason to believe true or at least probable

Some interpret the words Accuse not any of a crime whereof thou hast no knowledge supposing they forbid the bearing false witness or the spreading or giving credit to idle report of others.

81 Excess in service, a work of supererogation

87 The soul, It might also mean the spirit

MIRACLES DEMANDED

92 And they say WE will not believe on thee, until thou cause a spring of water to gush forth for us out of the earth

93 Or thou have a garden of palm trees and vines, and thou cause rivers to spring forth therein in abundance

94 Or thou make the heaven to fall down upon us, as thou has given out, in pieces or thou bring God and the angels to vouch for thee

95 Or thou have a house of gold or thou climb up into the heaven and we will not believe in thy climbing there until thou make a book to come down to us which we may read Say thou, Glory to my Lord! Am I more than a man an apostle?

96 And what hinders men from believing when the guidance has come to them, but that they say Has God sent a man as His apostle?

97 Say thou, If angels walked on earth familiarly WE had surely sent down to them from heaven an angel as an apostle

98 Say thou God is witness enough between me and you Verily His servants He knows and sees

102. If ye held the treasures of the mercy of my Lord ye would certain refrain from them for fear of spending them for man is covetous

106 In truth have WE sent it down and in truth has it come down and WE have only sent thee to announce and to warn

107 And WE have divided the Koran into sections, that thou mightest recite it to men by degrees and WE have revealed it gradually

110 Say thou Call upon God or call upon the merciful whichever name ye invoke him by He has most excellent names.

And be not loud in thy prayer nor yet pronounce it too low but follow between them a way

111 And say thou Praise to God who has not begotten a child who has no partner in the Kingdom nor any to protect Him from weakness And magnify Him by proclaiming His greatness.

107 The Koran was revealed in 23 years time of Mohammed's ministry from the fortieth year of his life till the close of his career at sixty three. It is well known that it was not given as a book complete but only in pieces as occasion required

PRINCIPAL CONTENTS.

SURAH XVIII.—THE CAVE

This Surah is so named from the Cave mentioned in verse 8 in which the seven Christian youths who had fled to escape the persecution of the Emperor Decius hid themselves and whose account is given in the succeeding verses.

THE KORAN

1 Praise to God who has revealed to His servant the Book, and has not put therein any crookedness,

2. But made it straight, that he should warn them of a grievous punishment from Him and announce to the believers who do good, that for them is an excellent reward, wherein they shall continue for ever

3 And that it may warn those who say God has begotten a son

4 And they have no knowledge, nor their fathers. A grievous saying it is to come out of their mouths they speak only a lie

6 Verily WE have made all that is on earth as its ornament, that WE might make trial of them to see which does the best of actions.

26 Read what has been revealed to thee of the Book from thy Lord—none can change His words,—and thou hast no refuge beside Him.

PERSEVERANCE ENJOINED

27 And persevere steadfastly with those who call upon their Lord morning and evening seeking His Face, and let not thine eyes be turned away from them in quest of the pomp of the life of this world and obey not him whose heart WE have made careless of the remembrance of Us, and who follows his own lusts and whose ways are unbridled

28 And say thou, The truth is from your Lord let him then who will believe and let him who will not believe

29 And as to those who believe and do good — verily WE will not deny the reward of him who does good

44 Wealth and children are the ornament of the life of this world but good works which are enduring, are better to thy Lord as to reward and better as to hope

27 His Face His pleasure

THE JUDGMENT DAY

45 And the Day when WE will cause the mountains to pass away and thou shalt see the earth a levelled plain and WE will gather them together and not leave of them any one

46 And they shall be set before thy Lord in ranks —Now are ye come to Us even as WE created you at first but ye thought WE should not make good to you the promise

47 And the Book shall be produced and thou shalt see the wicked in great terror at what is therein and they shall say O woe to us What is this Book? It

leaves nothing small nor great unnoted and they shall find what they have done present and thy Lord will *not wrong any one*

103 Say thou, Shall we tell you who they are that have lost their works?

104 —Whose efforts in the life of this world is mistaken and who think that they do the right

105 These are they who believe not in the signs of their Lord or that they shall meet Him wherefore their works are lost, and WE will not allow them any weight on the Judgment Day

109 Say thou Were the sea to become ink to write the words of my Lord the sea would surely fail ere the words of my Lord would fail though WE brought its like in aid

47 The Book, of men actions. This is generally understood of the knowledge of God

THE PROPHET HIS MISSION

110 Say thou I am only a man like to you it is but revealed to me that your God is only one God let him then who hopes to meet his Lord do good and not join anything in the worship of his Lord

PRINCIPAL CONTENTS.

SURAH XIX.—MARY

(Mecca.)

This Surah derives its name from the Mother of Jesus several circumstances relating to whom are mentioned herein

GOD HAS NOT BEGOTTEN A SON

91 They say The Merciful God has begotten a son Now have ye uttered an impious thing!

92 It wants little but that the heavens be rent thereat and the earth cleave asunder and the mountains fall down in pieces

93 For that they ascribe to the merciful God a son, when it becomes not the Merciful God to beget a son

94 Verily there is none in the heavens and the earth, but shall approach the Merciful God as a servant He encompasses them, and numbers them with a number

95 And all shall come to Him on the Judgment Day alone

96 Verily those who believe and do good,—to these will the Merciful God give love

97 Verily We have made it easy in thine own tongue, that by it thou mayest bear glad tidings to the pious and that thou mayest warn the contentious people

98 How many generations We have destroyed before them! Canst thou search out one of them? or canst thou hear a whisper from them?

91 This refers to the Christian conception of Jesus as the only begotten of the Father

98 The utter destruction of the impious people of old is here urged as a lesson to all generations

PRINCIPAL CONTENTS

SURAH XX — T H

(Mecca)

The name of the Surah is taken from verse 1

THE KORAN ITS AIM

1 T H We have not revealed the Koran to thee that thou shouldst be unhappy

2 But as a warning for him who fears God —

3 Sent down from Him who created the earth and the lofty heavens

4 The Merciful God sits on His Throne

5 His is what is in the heavens and the earth and what is between them both, and what is beneath the earth

6 If thou raise thy voice,—verily He knows the secret and the more hidden still

7 God! there is no God but He! His are most excellent names.

1 See notes on Surah ii 1

THE JUDGMENT DAY

15 Verily the Hour comes I will surely manifest it,

16 That every soul may be rewarded for what it has striven

17 And let not him who believes not therein and who follows his lust, turn thee aside from it lest thou lose

15 The Hour that is the Judgment hour

SOME DIRECTIONS

130 Put up then with what they say and celebrate the praise of thy Lord before the sun rise and before its setting and do thou praise Him sometime in the night, and the extremes of the day that thou mayest be well pleased

131 And cast not thine eyes on what WE have given to many of them—the splendour of the life of this world—that WE might prove them thereby And the provision of thy Lord is better and more enduring

132 Enjoin prayer on thy family and persevere therein WE ask not of thee to find provision WE will provide for thee, and the happy issue shall attend on piety

135 Say thou All await the end wait then ye and ye shall surely know hereafter who are the company in the straight way and who are the rightly guided

135. The end that is the judgment of God [illegible] have deserved.

PRINCIPAL CONTENTS

Judgment Day inevitable 15 16 135
[illegible] 1 2
Prayer enjoined 130 [illegible]

SURAH XXI.—THE PROPHETS

(*Mecca*.)

The Surah has its name from some particulars regarding several of the ancient prophets described herein

THE JUDGMENT DAY

1 Their account draws nigh to the people, yet in carelessness they turn aside!

2. There comes to them no admonition from their Lord but they only hear to make a jest of it

3 Their hearts set on lusts. And those who act wickedly say in private discourse, Is he any more than a man like yourselves? What! will ye accede to sorcery knowingly?

5 And they say It is a medley of dreams nay he has forged it nay, he is a poet

7 WE sent none before thee but men to whom WE revealed Ourselves

8 WE gave them not a body which could dispense with food and they were not to live for ever

16 WE created not the heaven and the earth and what is between them for sport

3. It appears that Mohammed's wonderful eloquence had a magical effect upon his audience whence he was sometimes looked upon a sorcerer.

5 Mohammed's ardent preaching regarding the Judgment of God was taken as an idle dream by the unbelieving Meccans.

16 God must have some purpose in creation

GOD HIS UNITY

17 If WE pleased to find a pastime, WE had surely found it in Ourselves, if WE did it

18 Nay WE will hurl the truth at falsehood and it shall smite it and lo! it shall vanish And woe to you for what ye utter!

22 If there were in them both gods beside God, both would surely have been corrupted But glory to God alone, Lord of the Throne, above what they utter!

25 WE sent no apostle before thee but WE revealed to him that there is no God beside ME wherefore worship ME.

26 Yet they say The Merciful God has begotten a son. Glory to HIM! they are but His honoured servants

27 They cannot precede Him in speech and they do His bidding

35 Never have WE given to man a life permanent if thou die then will they live for ever?

36 *Every soul shall taste of death* and WE will prove you with evil and with good and to US ye shall return

22 Them both i e the heaven and the earth

25 The mission of all the prophets has been to restore the Unity of the Godhead

27 To precede one in speech is considered the height of incivility and in subordination

THE UNITY OF RELIGION

92 *Verily this your religion is one religion,* and I am your Lord wherefore serve ME

93 But they have made a division in their affairs among themselves all will return to Us

94 Whoso then does good, and is a believer his efforts shall not be disowned, and WE will surely write it down for him

105 And now have WE prescribed in the Psalms, *after the Law, that MY servants the righteous shall inherit the earth*

92 The unity of religions is most emphatically taught in this verse.

93. Sectarianism is discountenanced throughout the Koran

PRINCIPAL CONTENTS.

SURAH XXII.—THE PILGRIMAGE

(Medinah)

Certain regulations regarding the Pilgrimage being mentioned in this Surah give it the title it bears.

THE JUDGMENT DAY

1 Ye people, fear your Lord Verily the shock of the earthquake of the Hour will be a terrible thing

2. On the Day when ye shall see it, every suckling mother shall forget her sucking babe, and every one that is with young shall cast her burden, and thou shalt see men drunken, though not drunk and the punishment of God shall be severe!

17 Verily those who believe, and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who are polytheists,—verily God will decide between them on the Judgment Day Surely God is witness over all things.

2. These are signs of excessive terror in men because of the great Judgment that is to overtake them for what they shall have done

PILGRIMAGE

28 Proclaim to the people a Pilgrimage let them come to thee on foot and on every fleet camel arriving from every distant way

29 That they may be witnesses of its benefits to themselves, and may commemorate the name of God on the appointed days for the brute beasts which He has provided them wherefore eat thereof and feed the needy and the poor

31 But avoid the abomination of Idols, and avoid the speaking of falsehood

32 Upright towards God, and not of the polytheists for whoever is polytheistic is like that which falls from heaven and the birds snatch away or the wind wafts it to a distant place

33 This do and whoso respects the ordinances of God verily these are from the piety of hearts

35 And to every people WE have appointed rites that they may commemorate the name of God on the brute beasts which He has provided them. And your God is the one God strive then after Him

38 By no means does their meat reach to God, nor yet their blood but your piety alone will reach to Him

28. See Surah II. 192, etc III. 90 91.

31. Pilgrimage is enjoined but divested of all idolatrous rites.

32. Because he who falls into idolatry sinks from the height of faith into the depth of infidelity has his thoughts distracted by wicked lusts, and he is thus hurried into the most absurd errors

38 Mark this verse

WAR PERMITTED

40 Permission is given to those who fight for that they have been unjustly persecuted (and verily God has power to help them)

41 Who have been turned out of their homes wrongfully, only because they said: Our Lord is God And if God had not repelled some men by others surely monasteries, and churches, and synagogues, and mosques, wherein the name of God is frequently mentioned, would be utterly destroyed And him who helps God will God sure help verily God is powerful mighty

42 Those who if WE establish them in the earth will observe prayer, and give alms and bid what is just and forbid what is evil And God's is the end of affairs

66 To every people have WE appointed certain rites which they observe Wherefore let them not dispute with thee concerning the matter but call them to thy Lord for thou art in the right guidance

67 But if they dispute with thee then say God best knows what ye do

68 God will judge between you on the Judgment Day as to that wherein ye disagree

40 See Surah ii 186, etc

Idolatry

72. Ye men, a parable is set forth to you, wherefore hearken to it Verily they whom ye call on beside God cannot create a fly though they were all assembled for it, and if the fly snatch away anything from them they cannot recover the same from it Weak is the petitioner and the petitioned.

73 They esteem not God as is His due surely God is mighty powerful

76 Ye believers, bow down and worship and serve your Lord, and do good that ye may be happy

THE TRUE RELIGION

77 And strive for God as is His due. He has chosen you and has not put upon you any hindrance in religion, the religion of your father Abraham. He has named you Moslems.

78 Heretofore and in this that the apostle may be a witness against you and that ye may be a witness against mankind

Wherefore be steadfast in prayer and give alms and hold fast by God He is your master an excellent master and an excellent help

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SURAH XXIII—THE BELIEVERS

(*Mecca*)

The title is taken from the opening verses of the Surah relating to a description of Believers.

BELIEVERS

1 Now are the believers happy
2 Who humble themselves in prayer
3 And who eschew vain words,

4 And are doers of charity

5 And who preserve their modesty

8 And who tend well their trusts and their covenants,

9 And in their prayers are steadfast

10 These are the heirs,

11 Who will inherit Paradise, and continue therein for ever

THE UNITY OF RELIGION

54 This your religion is one religion, and I am your Lord wherefore fear ME

55 But they have divided the affairs among themselves and become sectaries every party rejoice in what they have

56 Wherefore do thou leave them for a time in their ignorance

55 See Surah vi. 160

THE GODLY AND THE UNGODLY

57 What! do they think that what WE hasten to them of wealth and children,

58 WE hasten to them for their good? Nay they do not understand

59 Verily those who stand in awe, for fear of their Lord

60 And who believe in the signs of their Lord

61 And who join not anything with their Lord

62 And who give what they give their hearts thrilling with fear for that to their Lord they shall return

63 These hasten after good, and are the first to attain it

64 And WE oblige not a soul but according to its ability and with Us is a Book which speaks the truth and they shall not be wronged

72. But most of them do hate the truth

73 And if the truth had followed their desires verily the heavens and the earth and what is therein would have been corrupted

POLYTHEISM

93 God has not begotten a son, neither is there a God with Him or every God had surely gone off with what he had created, and some would have surely raised themselves above the others. Glory to God above what they say!

94 Knower of the secret and the manifest far be He above what they join with Him!

GOOD FOR EVIL

98 Turn aside evil with what is best We best know what they say

118 And say thou Lord pardon, and have mercy for thou art the best of the merciful

98 See Surah xli. 34 35.

PRINCIPAL CONTENTS

SURAH XXIV—LIGHT

(Medinah)

The title of this Surah is taken from an allegorical comparison made between light and God in verse 35

WHOREDOM ITS PUNISHMENT

2 The adulterer and the adulteress, scourge each of them with an hundred stripes and let not compassion towards them keep you from the judgment of God while ye believe in God and the Hereafter and let a party of the believers witness their punishment

1. See also Surah iv 19 20

FALSE CHARGE AGAINST WOMEN

4 And those who accuse chaste women and then bring not four witnesses, scourge them with eighty stripes, and receive not their testimony for ever and these it is who are the wicked

18 Verily those who love that calumnies should go forth against those who believe —for these is a painful punishment

19 In this world and the Hereafter surely God knows, and ye do not know

FORGIVENESS INCULCATED

22 And let not those who are fortunate among you and able, swear that they will not give to their kindred, and the poor and those who have fled in the way of God rather let them pardon and pass over Don't ye desire that God should pardon you? Surely God is forgiving compassionate

SLANDERERS OF WOMEN

23 Verily they who accuse chaste women careless but believing are cursed in this world and the Hereafter and for them is a terrible punishment

24 The Day their tongues shall bear witness against them and their hands, and their feet also, of what they did,

25 On that day shall God give them their just due, and they shall know that God is the plain truth

PRIVACY OF HOUSES

27 Ye believers, enter not into houses, except your own houses, until ye have asked leave, and saluted the family thereof this is better for you that ye may remember

28 And if ye find no one therein yet enter not them until leave is given you and if it is said to you, Go ye back, do ye go back this is more decent for you. And God knows what ye do

29 It is no crime in you, that ye enter houses not inhabited, wherein is provision for you and God knows what ye do openly and what ye hide.

27 To enter suddenly or abruptly into any man's house or apartment, is reckoned a great incivility among the Moslems

29 Houses not inhabited that is which are not the private habitation of a family such as public inns shops sheds etc.

MODESTY OF THE SEXES

30 Speak to the men who believe, that they cast down their looks, and preserve their modesty that is more pure for them verily God is informed of what they do

31 And speak to the women who believe, that they cast down their looks, and preserve their modesty, and that they display not their ornaments, except what appears thereof, and that they throw their kerchiefs over their bosoms and not make a display of their ornaments, unless to their husbands, or their fathers, or their husbands fathers, or their sons, or their husbands sons, or their brothers or their brothers sons, or their sisters sons, or their women, or what their right hands have possessed, or to such men as attend them and have no desire, or to children who mark not the nakedness of women And let them not beat with their feet that their hidden ornaments might be known And be ye all turned to God, Ye believers that ye may be happy

MARRIAGE, AND EMANCIPATION OF SLAVES

32. Marry *those who are single among you,* and the pious among your servants and your maid-servants if they are poor God will enrich them of His grace surely God is all-embracing knowing

33 And let those who cannot find a match keep chaste, until God enriches them of His grace.

And of those whom your right hands have possessed and who desire a deed write for them, if ye know any good in them and give them of the wealth of God which He has given you.

And compel not your maid servants to prostitute themselves while they are willing to lively chastely seeking the casual pleasure of this world, and whoso compels them verily God will be forgiving compassionate, to them after their compulsion.

32. Single, that is, those who are unmarried of either sex whether they have been married before or not

33. Those whom, etc. That is the slaves.

Deed that is one allowing them to redeem themselves on paying a certain sum.

If ye know good, etc. That is, if ye have found them faithful, and have reason to believe they will perform their engagement

And give them, etc. Either by bestowing something on them of your own substance in order to enable them to redeem themselves or by abating them a part of their ransom. Some suppose these words are directed not to the master only but to all Moslems in general *recommending it to them to assist those who are willing to redeem* themselves from slavery on making the promised payment.

And compel not etc. In pre-Islamic Arabia female slaves were compelled to prostitute themselves the price of prostitution being appropriated by the owners.

God and Light

35 God is the light of the heavens and the earth His light is as a niche in which is a lamp —the lamp is in glass, the glass is, as it were a shining star It is lit from a blessed tree, an olive neither of the east nor of the west its oil would well nigh give light though no fire touched it. Light upon light. God guides to His light whom He pleases.

35 The commentators explain this allegory and every particular of it with great subtlety interpreting the light here described to be the light revealed in the revelation of the prophets, or God's *enlightening grace in the heart of man and in a variety of ways.*

The Ungodly

39 And those who disbelieve their works are as the vapour in a plain which the thirsty thinks to be water, until when he comes to it he finds it to be nothing, but he finds God with him and He fully pays him his account surely God is swift to take account

40. Or, as the darkness in a deep sea covered by waves upon waves, above which are clouds darkness

one above the other when he stretches forth his hand he cannot nearly see it! And whom God gives no light no light at all has he!

39 Vapour in a plain The original word, Sarab,' signifies that false appearance which, in the eastern countries, is often seen in sandy plains about noon resembling a large lake of water in motion and is occasioned by the reverberation of the sunbeams. It sometimes tempts thirsty travellers out of their way but deceives them when they come near either going forward (for it always appears at the same distance) or quite vanishing

He finds God etc. That is wherever he is he cannot escape the eye of God,

GOD HIS POWER

41 Hast thou not seen that all in the heavens and the earth praise God and the birds also as they spread their wings? Each one knows his prayer and his praise surely God knows what they do

42 God's is the kingdom of the heavens and the earth, and to Him will they return.

53 Say thou, Obey God and obey the apostle but if ye turn back upon him is his duty and upon you is your duty and if ye obey him ye will be guided but the apostle's is only to preach publicly

THE BELIEVERS

54 God promises to such of you as believe and do good that He will make them to inherit the earth as He made those to inherit who were before them and that He will establish for them their religion well pleasing for them and will change for them after their fear security They will serve ME and not join any thing with ME, and whoso disbelieve after this, are surely wicked.

55 Be steadfast in prayer and give alms and obey the apostle, that ye may have mercy

56 Think not that those who disbelieve will conquer in the earth.

54 After their fear their present state of persecution at the hands of the Arabs

RULES OF PRIVACY

57 Ye believers, let those whom your right hands have possessed, and those of you who have not come of age, ask leave of you three times a day—before the morning prayer and when ye lay aside your garments at mid-day and after the evening prayer—three times of privacy for you It is no crime in you or in them after these to go your rounds of visit to one another

58 And when your children come of age, let them ask leave in the same way as those who were before them asked it

59 As to such women who are past child bearing and have no hope of marriage, it is no crime in them if they lay aside their garments, not showing their ornaments but if they abstain, it is better for them, and God is the hearing knowing

57 Ask leave of you Because there are certain times when it is not convenient even for a domestic, or a child, to come in to one without notice

Before the morning prayer which is the time of people's rising from their beds and dressing themselves for the day.

At mid-day That is when ye take off your outer garments to sleep at noon; which is a common custom in the east, and all warm countries

After the evening prayer That is when ye undress yourselves to prepare for bed The commentators add a fourth time when permission to enter must be asked, namely at night but this follows of course

SOME SUPERSTITIONS CONDEMNED

60 It is no crime in the blind, or in the lame, or in the sick, or in yourselves, that ye eat in your houses, or in the houses of your fathers, or the houses of your mothers or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father s side, or the houses of your aunts on the father s side, or the houses of your uncles on the mother s side, or the houses of your aunts on the mother s side, or the keys whereof ye possess, or of your friend It is no crime in you whether ye eat together or apart

61 And when ye enter any houses, salute one another as from God with a welcome and blessed greeting

64 Is not what is in the heavens and the earth God s? He knows what ye are about, and the day they shall return to Him He will tell them what they have done surely God knows all things

60. Your houses. That is, where your wives or families are or in the houses of your sons, which may looked on as your own This passage was intended to remove some scruples or superstitions of the Arabs in Mohammed s time some of whom thought their eating with maimed or sick people defiled them others imagined they ought not to eat in the house of another, though ever so nearly related them or though they were entrusted with the key and care of the house in the master s absence and might therefore conclude it would be no offence and others declined eating with their friends though invited lest they should be a burden The whole passage seems to be no more than a declaration that the thing scrupled were perfectly innocent

Eat together or apart Certain tribes thought it unlawful for a man to eat alone and some never ate but in company with some guests so there were others who refused to eat with any out of a superstitious caution lest they should be defiled or out of a boyish b greediness.

PRINCIPAL CONTENTS

SURAH XXV.—THE DISTINCTION

(Mecca)

The Surah takes it name from the word which occurs in the first verse

THE KORAN

1 Blessed is He who has revealed the Distinction to His servant that to all creatures he may be a warner

THE APOSTLE

8 And they say, What an apostle is this ? He eats food and walks in the streets unless an angel is sent to him to be a preacher with him

9 Or a treasure *is thrown down to him*, or he have a garden whereof he may eat And the ungodly say Ye follow only a man enchanted

10 See what they liken thee to, but they err and cannot find a way

22 WE have not sent before thee any apostles but they ate food and walked through the streets. And WE make some of you a trial to others

23 And those who hope not to meet US say Unless an angel is sent down to us, or we see our Lord —These behave themselves proudly and transgress most perversely

24 On the Day they shall see angels there will be no glad tidings for the wicked, and they shall say Away away with thee

25 And WE will go on to the works which they have done

27 The Day when the heaven with its clouds shall be cleft asunder and the angels shall be sent down descending

28 The Kingdom on that day shall of right be of the Merciful God and the day shall be terrible to the ungodly

8. The Meccans were acquainted with Mohammed and with his circumstances and way of life, too well to change their old familiarity into the obedience due t an apostle of God for a prophet is not honoured in his own country

9 After he may eat add we will not belie e

10 Cannot find a way that is they do not find a better reason to reject thee

22 Ate food etc Being subject to th same wants and in firmities of nature and obliged to submit to the same low means of supporting himself and his family with ourselves.

23 Those who hope not etc. That is, those who do not believe in the hereafter when they shall be called to God to render their accounts of what they did in the life of thi world It refers to the unbelievers.

They behave themselves, etc Because they have no thought of any responsibility to God for their doings here.

21 The Day it refers to the Judgment Day

They shall say etc They shall wish the angels had not appeared at all

23 And We will go on etc. God will demand from them an account of their actions

THE KORAN ITS REVELATION GRADUAL

34 And those who disbelieve say Unless the Koran is revealed to him all at once, But it is so, that WE might establish thy heart thereby and WE have dictated to thee gradually in parcels.

43 And when they see thee, they only receive thee with scoffing—Is this he whom God has sent as an apostle?

44 But in the end they shall know when they shall see the punishment who has erred from the way

45 Hast thou seen him who takes his lust for his God? Canst thou be a guardian over him?

46 Dost thou imagine that most of them do hear or take wisdom? These are only as brute beasts' nay they err more from the way

34 Unless the Koran etc. The Koran is composed of the inspired utterances of Mohammed which extended for about 23 years of the prophet's ministry It was not given in a book form all at once. Hence the objection on the part of the unbelievers of Mecca.

That We might establish etc. The inspired utterances were made during the troubled days of Mohammed's greatest crisis, as occasion required or to meet the passing exigencies of the day or related to the circumstances and requirements of a primitive and archaic society Hence the Islamic doctors have held that there is no eternal law as regards human actions, and that the Divine ordinances which regulate the conduct of men are results of growth and development and that the whole world is in a process of evolution

45 Takes his lust etc Who follows his lust as man ought to follow God alone.

A guardian that is thou canst not control his desires

GOD HIS POWER

47 Hast thou not seen how thy Lord lengthens out the shadow? If He pleased He could have kept it the same.—But WE made the sun its cause

48 Then WE draw it in to Us drawing easily

49 He it is who has ordained the night as a garment, and sleep for rest and has ordained the day for waking up

50 He it is who sends the winds as the forerunner of His mercy and has sent down from heaven pure water,

51 That WE may revive thereby a dead land and give to drink thereof to what WE have created numerous cattle and men

52 And WE spent it between them that they may consider but most men refuse only out of ingratitude

54 Wherefore do not thou obey the ungodly but strive with them by it with a great strength

55 And He it is who has let loose the two seas this fresh sweet and that salt, bitter and has put between them a barrier and a bound they cannot pass.

60 And put thou thy trust in Him that lives and dies not and celebrate His praise.

61 When it is said to them, Worship the merciful God they say And who is the merciful God that we should worship at thy bidding? And it increases their hatred

62 Blessed is He who has placed in the heavens signs, and placed therein a lamp, and the moon which shines

47 Lengthens out the shadow that I at sunrise
61. Signs that is of the Zodiac

THE SERVANTS OF THE MERCIFUL GOD

64 The servants of the merciful God are those who walk humbly in the earth and when the ignorant speak to them, they say Peace

65 And who pass the night adoring their Lord, and standing up

66 And who say Our Lord keep away from us the torment of Hell, for the torment thereof is lasting it is indeed an ill abode and a resting place

67 And who when they spend are neither lavish nor niggard, but keep the mean

68 And who call not other gods with God nor kill a being which God has forbidden unless by right, and who commit not adultery for whoso does this shall meet the reward of his wickedness

69 Doubled to him will be the torment on the Judgment Day and he will continue therein in disgrace

70 Except him who repents and believes and does good works—these for them will God change their evils into good for God is forgiving compassionate—

71 And whoso turns and does good verily he turns to God repentant

72 And they who bear not false witness, and when they pass by a vain discourse pass it by with dignity,

73 And who when they are reminded by the signs of their Lord fall not down deaf and blind thereat

74 And who say Our Lord give us in our wives and offspring the joy of our eyes, and make us patterns to the pious

75 These will be rewarded with high places, for that they steadfastly persevered and they shall meet therein with greeting and salutation

76 For ever shall they continue therein excel lent Home and abode

61 The ignorant who have no proper conception of their duty to God or to men

Peace it expresses the perfectly harmless way it is the duty of every man to adopt with regard to those who are not in his way to achieve social or spiritual advantages

65 Standing up, to pra

67 See Surah xvii 31

68. Unless by right See Surah v 35

Adultery it includes fornication a well

The reward etc. See Surah xxiv 2

70 Who repents, i of his evil action See Surah iv 21 22

71 The truly penitent turns from his evil ways and ever after wards does good

72 With dignity worthy of their character as the servants of God

73 Fall not down etc That is whose hearts are open to hear truths about God whose lusts have not cast a veil over their hearing and their sight.

74 The earnest longing of the faithful servants of God is to see their wives and children striving in the way of piety with themselves.

PRINCIPAL CONTENTS

God His power 47-52 55 His true servants, 64 76

Judgment Day the a terrible reality 28.

Koran the, 1 its revelation gradual 34

Miracles demanded 8-10 22 23

SURAH XXVI.—THE POETS.

(Mecca.)

A mention of the Poets in verse 224 gives the Surah the title it bears.

THE PROPHET: HIS DESPONDENCY.

1. T. S. M. These are the verses of the plain Book.

2. Haply thou dost worry the life out of thyself for that they believe not.

3. If WE please, WE can send to them from heaven a sign to which their necks will humbly submit.

4. But there comes to them no admonition from the merciful God but they turn aside from it,

5. And call it a lie!—but a message shall come to them which they shall not laugh to scorn.

6. Do they not see the earth—how WE grow therein all noble kinds of vegetables?

7. Verily herein is a sign: but most of them will not believe!

205. Even if WE suffer them to enjoy for some years,

206. And there come upon them what they are told,

207. What will their enjoyments avail them?

214. And warn thy relatives of nearer kin.

215. And lower thy wing to the believers who follow thee.

216 And if they do not obey thee, say thou I am clear of what ye do

217 And trust in the mighty the compassionate God

218 Who sees thee when thou dost stand up

219 And thy behaviour among those who worship

220 Verily He is the hearing the knowing

5 A message the Judgment Day which is a stern reality and which they can ill afford to ignore.

206 What they are told namely the punishment due to their actions.

215 Lower thy wing that is, behave themselves with meekness.

218. Stand up to pray

THE DEVILS AND THEIR ASSOCIATES

221 Shall I tell you upon whom the devils descend?

222. They descend upon every lying wicked person

223 They impart what they have heard but most of them are liars

222 Only the liars and wicked people are under the influence of the devils. See also notes on Surah ii 13

223 The character of the wicked people is here strongly put forth

The chief characteristics of the Arab poets described here and in the two succeeding verses are 1 Extravagant language 2. Vain imaginings and 3 Lies

POETS GOOD AND BAD AMONG THEM

224 The poets do those follow who err

225 Dost thou not see how they wander distraught in every valley

226 And that they say what they do not?

227 Except those who believe and do good and remember God most

228 And who defend themselves after that they have been wronged And those who wrong will by and by know what a change will come over them!

225 They wander distraught etc Their compositions being as wild as the actions of a distracted man for most of the ancient Arab poetry was full of vain imaginations as fabulous stories and descriptions love verses flattery extravagant praises of their patrons and as excessive reproaches of their enemies incitement to vicious actions vainglorious tauntings and the like

227 That is, such poets as believe in God, whose works far from the profaneness of the former run chiefly on God and contain exhortations to obedience and other religious and moral virtues without any satirical invectives, unless as excepted in the following verse.

228. Defend themselves That is, unless against such as have given just provocations by having first attacked them with invectives.

PRINCIPAL CONTENTS.

Devils and their associates 221-3
Poets, good and bad among them 224-8
Judgment a stern reality 6

SURAH XXVII —THE ANT

(Mecca)

This Surah takes its name from the word which occurs in verse 18

The Koran

1 T S These are the verses of the Koran and the plain Book

2. A guide and glad tidings to the believers, who are steadfast in prayer and give alms, and of the Hereafter they are sure

THE UNGODLY

8 Verily those who believe not in the Hereafter WE have made fair-seeming to them their works, and they are bewildered

4[?] These are they for whom is an evil punishment and in the Hereafter they shall—yea, they shall—lose terribly

GOD (His POWER

60 Say thou, Praise to God and peace upon His servants whom He has chosen! Is God good or what they join with Him?

61 Is not He who made the heavens and the earth, and sent down to you rain from heaven whereby WE grow luxuriant groves? It is not in your power to make the trees spring up What! A God with God? Nay these are a people who transgress

62 Is not He who has set the earth firm and made the rivers flow in its midst and put a barrier between the two seas? What! A God with God? Nay most of them do not know

63 Is not He who answers the oppressed when they cry to Him and takes off their ills, and has made you to inherit the earth? What! A God with God? How few consider!

64 Is not He who guides you in the darkness of the land and the sea, and who sends the winds as the forerunners of His mercy? What! A God with God? Far be God above what they join with Him!

65 Is not He who created at first and then restores it, and who gives you food from heaven and

earth? What! A God with God? Say thou, Bring your proofs if ye are of those who speak the truth.

66 Say thou None in the heavens and the earth knows the secret beside God

67 And they know not when they shall be raised.

63 To inherit That is, to take the place of the older generations long gone by

THE KORAN

78 Verily this Koran declares to the children of Israel most of that wherein they disagree

79 And it is certainly a guide, and mercy to the believers

95 And say thou, Praise to God! He will show you His signs, and ye shall know them and thy Lord is not regardless of what ye do,

PRINCIPAL CONTENTS

SURAH XXVIII—THE STORY

(Mecca.)

This Surah takes its title from verse 25, where Moses is said to have related the story of his adventures to Shoaib.

GOD His POWER

56 Verily thou canst not guide whom thou wilt, but God guides whom He will, and He best knows the rightly guided

70 And He is God there is no God but He! His is praise in this world and the Hereafter and His is the command and to Him they shall be gathered!

71 Say thou What think ye? If God should cover you with one long night until the Judgment Day what God beside God would bring you light? Will ye not yet consider?

72 What think ye? If God should make it one long day for you until the Judgment Day what God beside God would bring you night that ye might rest therein? Don t ye see?

73 And of His mercy is that He made for you the night and the day that ye may rest therein and that ye may seek of His abundance and that ye may give thanks

73 Seek of His abundance namely by commerce

THE FUTURE ABODE

83 That is the Home of the Hereafter We make it for those who seek not to exalt themselves in the earth or to do wrong and the happy issue is for the pious

88 And call not with God any other God There is no God but He all things shall perish except His Face. His is the command and to Him shall ye return

PRINCIPAL CONTENTS

SURAH XXIX.—THE SPIDER

(*Mecca*)

A transient mention of this insect in verse 40 gives it the name it bears

LIFE A SEVERE TRIAL

1 A. L. M. Do men imagine that they will be left alone to say "We believe," and not be proved?

3 Do they who work evil think that they shall escape Us? How ill they judge!

7 WE have enjoined upon men to be good to their parents but if they strive with thee to join with Me that of which thou hast no knowledge, then obey them not: to ME will ye return, and then will I tell you what ye have done.

8 And those who believe and do good, WE will surely introduce them among the upright.

1 The life of the believer according to Islam is a severe trial. So acts work is considered more essential than were lip-service.

7 Strive with thee, i.e. Use their influence with thee.

That of which etc. Namely to associate with God things against thine own conscience.

THE POLYTHEISTS

40 The likeness of those who take patrons beside God is as the likeness of the spider which makes herself a house: but surely the frailest of all houses is the house of the spider. Did they but know!

40 The ground upon which those who take to themselves lords beside God is as weak as the web of the spider in protecting itself against the least trouble.

PRAYER ITS EFFECT

44 Recite what has been revealed to thee of the Book, and be steadfast in prayer verily prayer keeps a man from filthy actions and evil and the remembrance of God is a great thing and God knows what ye do

44 The natural effect of prayer on the life of man is thus summed up verily prayer keeps a man from filth action and evil?

MILD EXHORTATION IN PREACHING

45 Dispute not with the people of the Book unless in the best way except those who wrong you and say ye, We believe in what has been revealed to us and what has been revealed to you and our God and your God is one God and after Him we strive.

MIRACLES DEMANDED

49 They say Unless a sign is sent down to him from his Lord Say thou, Signs are in the power of God alone, and I am only a plain warner

50 Is it not enough for them that WE have sent down to thee the Book to be read to them? Verily herein is mercy and a reminder to people who believe

PRINCIPLES TO BE HELD UNSHAKEN

56 MY servants who believe, Verily My earth is vast ME, therefore, yea serve ME

57 Every soul shall taste of death then to US ye shall return

69 And those who strive after US, WE will guide them in OUR ways, and verily God is with the doers of good

56 My earth is vast: that is if ye find one place too bad for you to practise your religion take refuge in a place where thou mayest practise your religion freely

PRINCIPAL CONTENTS

SURAH XXX.—THE GREEKS

(*Mecca.*)

The Surah takes its name from the first verse where the defeat of the Greeks is mentioned The burden of the Surah is that truth will at last prevail

THE GREEKS AND PERSIANS

1 A L M The Greeks have been defeated

2. In a near land but after their defeat they shall defeat

3 In a few years God's is the command in the past and the future. And on that day shall the faithful rejoice

4 In the help of God He helps whom He will and He is the mighty the compassionate

5 This is the promise of God surely God will not fail in His promise but most people do not know

6 They know the outside of the life of this world, and of the Hereafter they are unmindful!

1 A L M See note to Surah ii 1

The Greeks. In Arabic ar Rum by which the later Greeks or subjects of the Constantinopolitan Empire are here meant.

Have been defeated etc By the Persians

This refers to the wonderful success of Khusrau Parwiz, Kesra of Persia, who carried on a terrible war against the Greek Empire to revenge the death of Maurice his father-in law slain by Phocas which continued in an uninterrupted course for two-and twenty years, until in A C 615 about the seventh year of Mohammed s mission they made themselves masters of Palestine and took Jerusalem

The news of this victory of the Persians over the Greeks was turned by the Meccans as against Mohammed, who even so early entertained such high hopes regarding the success of his mission They tauntingly pointed out that Mohammed s mission could have no chance for as the fire-worshipping Persians had gained the victory over the Christians who held much the same views as Mohammed, so the Arab polytheism will always have the better of Islam

3 A near land namely Palestine.

3 In a few years This came true in A C. 625 when the Persians were defeated by Heraclius

6. The outside etc. The outward appearance of the present life.

GOD HIS SIGNS

19 And of His signs is that He has created you of dust and lo ! ye are men spread abroad.

20 And of His signs is, that He has created for you out of yourselves, wives, that ye have comfort among yourselves, and love and compassion between you. Verily herein are signs to people who reflect

21 And of His signs is the creation of the heavens and the earth and the variety of your languages and colour Verily herein are signs to the worlds

27 He sets forth to you an instance from yourselves. Have ye among those whom your right hands

have possessed a partner in what WE have provided you, so that ye share alike? Fear ye them as ye fear one another?

28. Nay but those who do wrong follow their own lusts in their ignorance.

20. The principle of marriage is here distinctly laid down. It is *to have comfort among yourselves and love and compassion between you.*

THE STANDARD RELIGION

29. Set thy face steadfast in religion as one upright; the constitution of God whereon He has constituted men—there is no change in the creation of God. That is the standard religion, but most people do not know.

30. And be ye turned to Him and fear Him, and be steadfast in prayer and be not of the polytheists.

31. Of those who have divided their religion and become sectaries, every party rejoice in what they have.

29. Steadfast in religion, i.e. follow not your own lusts. See verse 28, above.

One upright. See note on Surah ii. 129.

The constitution of God, etc. That is, the immutable law, or rule, to which man is naturally disposed to conform, and which every one would embrace as most fit for a rational creature if it were not for the prejudices of education.

According to Islam, religion is a straight, natural law for man to follow wherein is no perplexity or ambiguity. Mohammed himself taught that all the children of men would follow the same straight way were it not for the corrupting influences of their guardians, who consciously or unconsciously set an unnatural example by their way of life for their little folks to follow. In fine, religion was to Mohammed the natural bent of a free, unbiassed mind. See Surah ii. 200.

There in no change etc All are made equally capable of receiving truths and reducing them to practice

The Standard Religion is here defined as the constitution of God whereon He has constituted men

But most people do not know See Surah vi 116

30. See Surah xcviii 3 4

31 Regarding sectarianism see Surah i 100

PERSEVERANCE ENJOINED

35 When WE cause men to taste mercy they rejoice therein but if evil befall them for what their hands have sent before them they despair!

40 Disorder has appeared by land and by sea for what men's hands have acquired, that it might make them taste something of what they have done that haply they might turn back

60 But do thou steadfastly persevere verily the promise of God is true and let not those unsettle thee who are not sure

40. See also Surah ii 150-52

60 The promise of God, namely regarding the success of the truth See verses 3 and 4 above.

Who are not sure that is, who are not persuaded of the success of truth at this stage of Mohammed's mission

PRINCIPAL CONTENTS

SURAH XXXI —LOKMAN

(*Mecca*)

The Surah has its name from the celebrated fabulist and philosopher (sometimes identified with the Æsop of the Greeks) mentioned in verse 11

GOD HIS POWER

26 If whatever trees are in the earth were pens, and the sea should He swell into seven seas, the words of God would not be exhausted Verily God is mighty wise

27 Your creation and your quickening is but as that of one being Verily God hears, sees.

26. This is as against the Jewish belief that all knowledge was contained in their Law

THE JUDGMENT DAY

32 Ye people fear your Lord and dread the day when a father shall not atone for his son nor shall a son atone for his father at all

33 Verily the promise of God is true let not then the life of this world deceive you, neither let the deceiver deceive you concerning God

34 No being knows what it shall earn on the morrow neither knows a being in what land it shall die. Verily God is knowing informed

32 The day ; the Day of Judgment

PRINCIPAL CONTENTS

SURAH XXXII —ADORATION

(*Mecca.*)

The title is taken from verse 15 where the word casually occurs.

THE BELIEVERS

15 They only believe in OUR signs, who when warned thereby fall down worshipping and celebrate the praise of their Lord, and are not big with pride

16 They rise from their beds, calling on their Lord with fear and desire and of what WE have given them do spend

16. They rise, etc. Literally their sides are raised

THEIR REWARD

17 No being knows what is reserved for them of the joy of the eyes, as a reward for what they have done.

17 Being literally soul

The joy of the eyes that is, complete satisfaction

Mohammed is also reported to have said God has prepared for His righteous servants what eye has not seen nor has ear heard nor has it entered into the heart of man to conceive.

THE JUDGMENT DAY

28 They say When is this decision to come, if ye are true ?

29 Say thou, On the day of decision, the faith of those who disbelieved shall not avail them nor shall they be respited

30 Therefore avoid them and wait thou verily they also do wait

PRINCIPAL CONTENTS

SURAH XXXIII.—THE CONFEDERATES.

(*Medinah*)

Part of this Surah treats of the combined attack upon the Moslems at Medinah of several Jewish tribes and of the inhabitants of Mecca, Nejd, and Tehamah at the instigation of the Jews of the tribe of Nazir hence the title of this Surah

DIVORCE AND ADOPTION

1 O Prophet, fear thou God and obey not the unbelievers and the hypocrites verily God is knowing wise

2 But follow what is revealed to thee from thy Lord verily God is informed of what ye do

3 And trust in God surely God suffices for a guardian

4 God has not given a man two hearts within him neither has He made your wives whom ye divorce to be as your mother nor has He made your adopted sons as your sons These are your words in your mouths.

5 Call them after their fathers this is more just with God. And if ye know not their fathers, then are they your brothers in religion and your companions; and it is no crime in you that ye err in this, but what your hearts purposely design Surely God is forgiving, compassionate

6 Those who are related by blood are nearer the one to the other in the Book of God, than the believers and the refugees, unless ye show kindness to your friends. That is written in the Book

4 Whom ye divorce etc. This refers to the ancient custom of the Arabs, that of divorcing their wives on a sudden provocation by saying to the woman Thy back be to me as the back of my mother after which word pronounced he abstained from her bed and regarded her in all respects a hi m ther and she became related t all his kindred in th same degree a if she had been really so

Your adopted sons etc Th s was another custom of the ancient Arabs that of holding their adopted sons to be as nearly related to them as their natural sons, so that the same impediments of marriage arose from that supposed relation in the proh bited degrees as it would have done in the case of a genuin son

5 Adoption is thus out of th question in I lam

6 See Surah x ll 1 6

Mohammed's Offer to his Wives

28 O Prophet, say to thy wives, If ye desire the life of this world and its adornment come I will make a provision for you and I will dismiss you with an honourable dismission

29 But if ye desire God and His apostle, and the Home of the Hereafter then truly has God prepared for those of you who do good a great reward.

28. After the promulgation of Surah iv 3 the Moslems were given the alternative of either separating themselves from their wives whose number exceeded that of the law or retaining them all In this and the succeeding verses the wives of Mohammed are offered separation

The Believers

35 Verily the Moslems, men and women and the believers, men and women and the devout, men and women, and the true, men and women and the persevering men and women and the humble, men and women, and the charitable men and women and the fasting men and women and those who preserve their modesty of men and women and who remember God frequently of men and women for them has God prepared pardon and a great reward

69 O Prophet, speak to thy wives and to thy daughters, and to the wives of the faithful that they let their wrappers fall low That is more proper that they might be known and not affronted

70 Ye believers, fear God and speak words well meant

71 That He may bless your works for you and pardon you your sins And whoso obeys God and His apostle, is surely blessed with a great bliss.

69 In this verse the out-door dress of Moslem women is fixed

FAITH A RESPONSIBILITY

72. Verily WE proposed faith to the heavens and the earth and the mountains but they refused the burden and shrank from it but man undertook it but verily he is unjust and foolish

73 That God may punish of the hypocrites and polytheists, both men and women and that God may turn to the faithful men and women surely God is forgiving compassionate

72 By faith is here understood entire obedience to the law of God which is represented to be of so high concern (no less than the future destiny of man depending on the observance or neglect thereof) and so difficult in the performance, that if God should propose the same on the conditions annexed to the vaster parts of the creation and they had understanding to comprehend the offer they would decline it, and not dare to take on them a duty the failing wherein must be attended with so terrible a consequence and yet man is said to have undertaken it *notwithstanding his weakness and the infirmities of his nature* Some take the passage literally throughout.

PRINCIPAL CONTENTS

Divorce: a special form, 4
Faith: a responsibility, 72, 73
Women: their outdoor dress, 59

SURAH XXXIV. SABA

(*Mecca.*)

This Surah is named after the people of Saba, in Arabia Felix (three days' journey from Sanaa), mentioned in verse 14.

GOD: HIS POWER

1. Praise to God! His is the Heavens and the earth, and His is praise in the Hereafter; and He is the wise, the informed!

2. He knows what enters into the earth, and what issues out of it, and what comes down from heaven and what goes up to it: and He is the compassionate, the forgiving!

THE JUDGMENT DAY

3. And those who disbelieve say, *The Hour will not come upon us*: say thou, Nay, *by my Lord!* it will surely come to you. *Knower of the secret!* not the weight of a mite in the heavens and the earth is hidden from Him, nor a thing smaller or greater, but is in the plain Book.

4. That He may reward those who believe and do good: for them is pardon, and a mighty provision.

24. Say thou, Ye shall not be asked as to what lies against us, nor shall we be asked as to what ye have done.

25 Say thou Our Lord will gather us together then will He judge between us with truth, surely He is the judge, the knowing

35 Say thou Verily my Lord provides liberally for whom He pleases, and is also sparing but most men do not know

8 The Hour that is, of the Judgment

PRINCIPAL CONTENTS

XXXV —THE CREATOR

(*Mecca.*)

The word from which this Surah takes its name occurs in verse 1 Some call it The Angels

GOD HIS GREATNESS

11 Whoso desires greatness, surely God's is all greatness to Him rises the good word and the good work does He exalt But those who devise evils, for them is a severe torment and their devices surely these are vain

16 Ye people Ye are but as beggars before God and God, He is rich praiseworthy !

17 If He please, He can take you away and bring forth a new creation

18 And neither is this difficult with God

11 The plain meaning is, In God's hand is all greatness let those who seek it seek from Him by good words and actions which He is sure to reward.

The good word Such as calling men to God and to the performance of their duties towards each other See Surah iv 114 also xii 83

THE RESPONSIBILITY OF MAN

19 And no burdened soul shall bear the burden of another and if one burdened cries for its burden it shall not be helped even by a relative. Whoso purifies himself, surely purifies himself for his own soul and to God shall all be gathered

20 And WE have given the Book an heritage to those of OUR servants whom WE have chosen of them is he who wrongs himself and of them who keep to the mean and of them is he who excels in good works by the permission of God That is the great blessing

37 He it is who has made you vicegerent on earth whoso then disbelieves, upon him is His unbelief

39 Verily God holds the heavens and the earth or they would pass away and if they passed away none could hold them back but He surely He is mild, gracious

41 O their wickedness on earth, and their devices! But the devices of evil will only encompass the people thereof

19 Burdened soul that is, with sins

Purifies himself that is, by good thoughts and mental habits

20 Who wrongs himself that is, by committing sins which make him liable to punishment

Who keeps the mean that is who means well and performs his duty for the most part, but not perfectly

PRINCIPAL CONTENTS.

God His greatness 11, 16 17
Man his responsibility 10
Wickedness encompasses the doer thereof 41

SURAH XXXVI —Y S

(Mecca.)

The initial marks at the beginning of the Surah give it the title it bears

THE UNGODLY

29 O the misery of men No apostle comes to them but they laugh him to scorn

30 Do not they see how many generations WE have destroyed before them ?

31 Then return not to them

32. But all together shall be gathered before US

36 *Glory to Him who made pairs of all, of* what the earth grows and of themselves, and of what they do not know

30 Destroyed before them for their own evil works
31 To them that is, to the other gods whom they worship besides God.

GOD HIS SIGNS

37 And a sign to them is *the night* WE withdraw the day from it and lo! they are wrapped in darkness.

38. And the sun hastens to his place of rest that is the ordinance of the mighty the wise God.

39 And the moon WE have fixed stations for i until it becomes like an old palm branch

40 It is not for the sun to overtake the moon nor the night to outstrip the day but each does swim in its sphere

71 Do not they see that WE have created for them out of what OUR hands have made cattles of which they are the masters?

72. And that WE have subjected these to them? Some are for their riding and of them they eat

73 And for them therein is benefit and drink

74 Will they not yet be thankful?

75 And they have taken Gods beside God that they might be helped!

76 But no power have they to help them yet they are for them an army at their service

80 Who gives you fire from a green tree? and lo! ye burn from it

82 His command when He wills a thing is to say to it, Be, and it is.

83 Wherefore glory to Him in whose hand is the Kingdom of all things and to Him ye shall return

38 The sun hastens etc. That is he hastens to run hi daily course the setting of the sun resembling a travelle s going to rest

Place of rest Some copies vary in this place and instead of Lamustakarrin laha, read with a slight variation in vowel points la mustakarra laha according to which the sentence should be rendered, The sun hastens, and has no place of rest.

39 Stations Namely the twenty-eight constellations through one of which th moon passes every night

An old palm branch. For when a palm branch grows old, it shrinks, and becomes crooked and yellow not ill representing the appearance of the new moon

80 Fire from a green tree The usual way of striking fire in the east is by rubbing together two pieces of wood one of which is commonly of the tree called Markh and the other of that called Afar and it succeeds even though the wood is green and wet

PRINCIPAL CONTENTS

SURAH XXXVII.—THE RANKS

(*Mecca*)

This Surah derives its name from the word which occurs in verse 1

TRUTH ITS SUCCESS

171 OUR word has gone forth that OUR servants the apostles

172 Should surely be helped, and that OUR armies should gain the victory for them

173 Wherefore turn aside from them for a time,

174 And see, for they also do see

180 Glory to thy Lord Lord of greatness, above what they say !

181 And peace upon the apostles

182. And praise to God Lord of the worlds

174 And see. That is watch how God in His wisdom chooses to guide the affairs in the way of achieving His purpose See verses 171 and 172, above

They also do see They are watching to see If it could be in accordance with their own desires

PRINCIPAL CONTENTS

Truth it neces 1 1 172

SURAH XXXVIII—S

(Mecca)

The Surah takes its name from the initial letters at its beginning

GOD'S WAYS

1 S By the Koran full of warning! those who disbelieve are in pride and contention!

2 How many generations have WE destroyed before them!—and they cried out but it was no time to escape

26 WE have not created the heaven and the earth and what is between them in vain that is the opinion of those who disbelieve but woe to those who disbelieve because of the Fire!

27 Shall WE do with those who believe and do good, as with those who do evil in the earth? Shall WE do with the pious as with the wicked?

27 See Surah lxvii 2.

A WARNING

65 Say thou, Verily I am only a warner and there is no God but God the one, the supreme

66 Lord of the heavens and the earth and what is between them the mighty the forgiving

67 Say thou It is a weighty message

68 But ye turn aside from it !

86 Say thou I ask not of you for this a reward, and I am not of the meddlesome

87 It is only a reminder to all creatures

88 And ye shall know its message after a time

87 See Surah 100

PRINCIPAL CONTENTS

Creation on purpose 26.
Evil and good not the same 27
God His ways, 1 2

SURAH XXXIX —THE TROOPS

(*Mecca*)

The title of this Surah is taken from verse 71 where it said the wicked shall be sent to Hell and the righteous admitted into Heaven by troops.

THE KORAN

1 The revelation of the Book is from God the mighty the wise

2 We have sent down to thee the Book in truth therefore serve God being sincere in religion to Him.

2 In truth that is to some practical end.
Sincere in religion to Him that is, not with a view to make a show of it.

RELIGION TO GOD

3 Is not sincerity in religion due to God?

9 If ye are ungrateful surely God is rich without you yet He likes not ingratitude in His servants yet if ye are thankful He will be well pleased with you

8 All religious feelings should be exhibited to God alone

THE PIOUS

13 Say thou, O MY servants who believe, fear your Lord for those who do good in this world, is good and surely vast is God's earth verily for those who steadfastly persevere is a reward without measure

14 Say thou, I am commanded to worship God, being sincere in religion to Him and I am commanded to be the first of the Moslems.

15 Say thou Verily I fear if I rebel against my Lord the punishment of the great Day

16 Say thou, God will I serve, being sincere in religion to Him.

THE UNGODLY

17 But ye serve what ye choose beside Him Say thou Verily the losers are those who lose themselves and their families on the Judgment Day is not that a plain loss ?

19 And those who shun the worship of Taghut and are turned to God, for them are glad tidings give glad tidings then to MY servants who hearken to MY word and follow the good thereof. These it is whom God has guided and these it is who have hearts

23 But woe to those whose hearts are hardened against the remembrance of God! these are in plain error

17 See the idea of a Moslem Heaven in Surah xiii 13
19 Taghut. The word properly signifies an idol hence any
ng worshipped besides God

HE KORAN

24 God has revealed the best discourse, a Book
nsistent and teaching by iteration the skins of
ose who fear their Lord do creep at it then do their
ins grow soft and their hearts also at the mention
God that is the guidance of God He guides by it
hom He pleases

OLDER GENERATIONS

26 Those who have been before them called it a
but a punishment came upon them from where
ey did not expect

27 And God made them taste shame in the life
this world but the punishment of the Hereafter is
eater did they but know!

28 WE have struck for men in this Koran every
rable, that they might consider

29 An Arabic Koran without crookedness, that
ey may fear to do wrong

30 God strikes forth the parable of a man with
rtners at variance among themselves, and of a man
o strives for a man are these equal? No, praise
God! but most of them do not know

30 This passage represents the uncertainty of the polytheist,
is distracted in the service of different masters and the satisfaction
ind which attend the worshipper of the one only God

E JUDGMENT DAY

31 Thou shall die and they shall die

32. Then surely on the Judgment Day ye shall
pute before God

40 Say thou Ye people do your part and I also am doing by and by shall ye know

45 Say thou God's is the intercession altogether His is the kingdom of the heavens and the earth then to Him shall ye return

48 And if those who do wrong had all that is in the earth altogether and with it another like it surely they would ransom themselves with it from the pain of the punishment on the Judgment Day and there shall appear to them from God what they never could imagine

49 And there shall appear to them evils which they have acquired and what they had mocked at shall encompass them

39 For the prophet will represent his endeavours to reclaim them from their evil ways, and their obstinacy and they will make frivolous excuses, as that they obeyed their chiefs, and kept to the religion of their fathers to

God's Mercy

54 Say thou O My servants who have transgressed against your own souls, despair not of the mercy of God verily God forgives sins, all of them surely He is the forgiving the compassionate

67 And they esteem not God as is His due and on the Judgment Day the whole earth will be but His handful

The Judgment Day

68 And there will be a blast on the trumpet, and all in the heavens and the earth will expire unless those whom He shall please then there will be another blast on it and lo ! they shall rise up and look on

69 And the earth shall shine with the light of her Lord and the Book shall be set, and the prophets and the martyrs shall be brought up, and the judgment between them shall be given with truth, and they shall not be wronged

70 And every soul shall be fully paid what it has done surely He knows what they do

69 The Book of men's actions.
With truth or with justice

PRINCIPAL CONTENTS.

SURAH XL —THE FAITHFUL

(Mecca.)

The title is taken from verse 29 wherein mention is made of one of Pharaoh family who believed in the mission of Moses

THE KORAN

1 *H M The revelation of the Book is from God* the mighty the knowing

2. Forgiver of sins, and acceptor of repentance, severe to punish, full of forbearance

3. There is no God but He and to Him shall ye be gathered

THE JUDGMENT DAY

18 Warn them of the approaching Day when hearts shall rise up to their throats choking them

19 And the wrong doers shall have no friend or intercessor to help them

20 He knows the deceitful of eye, and what their bosoms hide

21 And God will decide everything with truth

OF APOSTLES

78 And WE have sent apostles before thee of some WE have told thee and of others WE have told thee nothing

83 And when their apostles came to them with evidences, they exulted in what knowledge they had but what they mocked at encompassed them

78 See Surah ii 3 notes.

83. They exulted etc. Being prejudiced in favour of their own views, and despising the instruction of the prophets

PRINCIPAL CONTENTS.

SURAH XLI —WORSHIP

(*Mecca*)

It is so called because the ungodly are herein exhorted t worship God alon as their Lord and Mast r

THE KORAN

1 H M Revealed *from* the merciful, the compassionate God

2 A Book the *verses whereof are explained* an Arabic Koran for a people who understand

3 Bearing glad tidings and warning but most of them do turn aside and hearken not

4 And they say Our hearts are veiled from what thou dost call us to and in our ears is a deafness, and between us and thee is a curtain act therefore we also will act

1 H M See Surah i. 1 note

THE APOSTLE

5 Say thou Verily I am only a man like yourselves it is only revealed to me that your God is one God go straight then to Him, and ask pardon of Him but woe to the polytheists,

6 Who give not alms and in the Hereafter disbelieve

7 But they who believe and do good for them is a reward that fails not

5 See Surah xviii. 110

THE UNITY OF GOD

30 Verily those who say Our Lord is God, and then keep straight, there shall descend upon them angels saying Fear not, neither be ye grieved but rejoice in the Gardens which ye are promised

31 We are your friends in the life of this world and in the Hereafter and for you therein is what your souls desire and for you therein is what ye ask for —

82 A present from the forgiving compassionate God.

80. See also Surah xlvi 12 13.

A Good Word

33 And who speaks better than he who calls to God and does good and says Verily I am of the Moslems?

34. Good and evil shall not be held equal resist evil with what is better and lo' between whom and thy self was enmity shall become as it were thy warmest friend but none will attain to this unless the patiently persevering, and none will attain to this unless the most highly favoured

35 See also Surah iv 114

The Koran

41 Verily it is a mighty Book

42 Vanity approaches it not, either from before it or from behind it it is a message from the wise praiseworthy God

46 Whoso does good it is for his own soul and whoso does evil it is against it and thy Lord is not unjust to His servants

49 Man is not tired of praying for good, and if evil befall him he desponds and despairs

52 Say thou What think ye? If it is from God and ye disbelieve in it who is more misguided than he who is wide away from it

Promise of success

53 By and by We will shew forth Our signs to them in countries and among themselves until it is plain to them that it is the truth Is it not enough

for thee that thy Lord is witness of all things?

54 Are not they in doubt as to the meeting of their Lord? Does not He encompass all things?

53 We will shew forth etc By the rapid progress of Islam among other nations as well as among themselves

PRINCIPAL CONTENTS

SURAH XLII — COUNSEL

(*Mecca*)

The title is taken from verse 36

GOD, HIS COMMANDMENT

14 Call thou and go straight on as thou art commanded, and follow not their desires and say thou, I believe in what God has sent down of the Book and I am commanded to do justice between you. God is our Lord and your Lord for us are our works and for you your works there is no dispute between us and you God will gather us together and to Him shall we return

BELIEVERS THEIR CHARACTER

34 Whatever things are given you are a provision of the life of this world but what is with God is better and more enduring for those who believe and in their Lord do trust

35 And who avoid heinous and filthy crimes, and when they are angry do forgive

36 And who hearken to their Lord and are steadfast in prayer and their affairs are guided by consent among themselves, and of what WE have given them do they spend

37 And who when a wrong is done them redress themselves

38 And the reward of evil is evil like it—but whoso forgives and is reconciled His reward is with God surely He loves not the wrong-doers

39 And whoso redresses himself after his wrong, surely against these there is no way

37 See Surah xvi 127

38 Forgiveness is here inculcated in a most effective way See Surah xli 34, also xvi. 127 128

THE UNGODLY

40 Verily there is only a way against those who wrong men and act insolently in the earth without right for them is a painful punishment

41 And whoso endures patiently and forgives verily that is a bounden duty

50 It is not for man that God should speak to him unless by inspiration or from behind a veil

51 Or He sends an apostle to reveal by His permission what He will surely He is high wise

PRINCIPAL CONTENTS

SURAH XLIII.—GOLD ORNAMENTS

(*Mecca.*)

The word chosen for the title of this Surah occurs in verse 31

JESUS AN APOSTLE

59 Jesus is only a servant whom WE favoured and WE made him an example to the children of Israel

81. Say thou, If the merciful God had a son then first would I be to serve him.

82 But no Glory to the Lord of the heavens and the earth, Lord of the Throne above what they say!

89 Therefore avoid them and say Peace, by and by shall ye know

59 Favoured, *i.e.* with the gift of prophecy
89. Peace see Surah xxv 64, note.

PRINCIPAL CONTENTS

God has no son 81
Jesus, an apostle, 59

SURAH XLIV.—SMOKE

(*Mecca.*)

The word from which this Surah takes its name occurs in verse 9.

GOD'S PURPOSE IN CREATION

38 WE have not created the heavens and the earth and what is between them in sport,

39 But WE have only created them in truth though most of them do not know

58 And WE have only made it easy in thine own tongue, that they may consider

59 And wait thou verily they also do wait

58 Made it easy refers to the message of the prophet.

59. Impatience is condemned and patience enjoined

PRINCIPAL CONTENTS

God His purpose in creation, 38 39

Koran the made easy 58

SURAH XLV—THE KNEELING

(*Mecca*)

The word which forms the title of this Surah occurs in verse 27

THE BELIEVERS

13 Speak to those who believe that they forgive those who hope not for the days of God that He may reward people according to what they have acquired

14 Whoso does good it is for his own soul and whoso does evil it is against it, then to your Lord shall ye return.

13 The days of God the prosperous success of the Moslems with which was to come the religion of God

THE JUDGMENT

20 Do the workers of iniquity imagine that WE will do with them as with those who believe and do

good that their lives and deaths be equal? Ill do they judge!

21 God created the heavens and the earth in truth that He may reward every soul for what it has acquired and they shall not be wronged

THE UNGODLY

22. What thinkest thou He who makes God of his lust and whom God misleads knowingly and whose hearing and heart has He sealed up and over whose sight He has put a covering who will guide him after God? Will ye not consider?

PRINCIPAL CONTENTS

SURAH XLVI.—AL AHKAF

(*Mecca*)

The title of this Surah is the name given in verse 20 to the territory in the province of Hazramaut where the ancient Adites lived

THE APOSTLES

8 Say thou I am not singular among the apostles, neither do I know what will be done with me or with you verily I follow only that which is revealed to me and I am only a plain warner

8 "I am not singular, etc" That is I do not claim for myself a privilege above the other prophets.

THE FAITH

12. Verily those who say Our Lord is God and then keep straight there is no fear for them neither shall they grieve

13 These are the people of the Gardens, to continue therein for ever—as a reward for what they have done

18 And for all are grades according to what they have done that God may repay them their works and they shall not be wronged

12 See also Surah xli 30

PRINCIPAL CONTENTS

SURAH XLVII —MOHAMMED

(*Medinah*)

This Surah is named after the prophet mentioned in verse 2

CAPTIVES THEIR TREATMENT

4. When ye encounter the infidels, strike off their heads until ye have made a great slaughter among them and bind fast the bonds

5 Then either a free dismissal or a ransom until the war has laid down its arms. This do —and if it pleased God He could take vengeance upon them but He would prove the one of you by the other

10 Verily the faithful are but brothers wherefore make peace between your brothers and fear God that ye may have mercy

11 Ye believers, let not men laugh other men to scorn *who may possibly be better than themselves* neither let women laugh other women to scorn who may possibly be better than themselves Neither defame one another nor call one another names an ill name is wickedness after faith and whoso repents *not, surely these are the wrong-doers*

SUSPICION A SIN

12 Ye believers, avoid all suspicion and verily some suspicions are a sin and be not inquisitive neither speak ill the one of you in the absence of the other would any one of you like to eat the flesh of his dead *brother? Surely ye would abhor it Then fear God* verily God is relenting compassionate

NATURAL DIVISION OF MEN

13 Ye people, We have created you of a male and a female, and have made you into peoples and tribes that ye might know Verily the most honourable of you to God *is the most* pious of you surely God is knowing, informed

FAITH AND RELIGION

14 The Arabs of the desert say We believe say thou Ye do not believe, but say We accept Islam for the faith has not yet entered into your hearts. But if ye obey God and His apostle, He will not fail you in anything of your works, verily God is forgiving compassionate

15 The faithful are those only who believe in God and His apostle, and then doubt not, and strive with their wealth and their lives in the way of God these are the true

16 Say thou Will ye teach God about your religion? But God knows what is in the heavens and what is in the earth and surely God knows all things

14 The distinction between Faith and Religion is here acknowledged. The one concerns the very innermost part of man s character while the other is a mere outward compliance with Law which is so constituted as to lead to Faith where all formalities cease

PRINCIPAL CONTENTS

SURAH L —K.

(*Mecca*)

The Sur h has its t tle from the initial letter marks at its beginning.

GOD S OMNISCIENCE

15 WE created man and WE know what his soul whispers within him and WE are nearer to him than his jugular vein

16 When the two deputies to take account, take it, one on the right and the other on the left ,

17 Not a word he utters but a watcher is by him ready

18 And the agony of death shall come in truth that is what thou wouldst avoid !

16. This refers to the guardian-angels over men

17 The intent of this passage is to exalt the omniscience of God who wants not the information of the guardian-angels, though He has thought fit in His wisdom to give them that employment for if they are so exact as to write down every word which falls from a man's mouth and thoughts which he has harboured and works which he has done, how can we hope to escape the observation of Him who sees our inmost thoughts ?

Mohammed further taught that the angel who notes a man's good actions has the command over him who notes his evil actions; and that when a man does a good action the angel of the right hand notes it down ten times and when he commits an evil action the same angel says to the angel of the left hand Forbear setting it down for seven hours, may be he will pray and repent and amend.

THE JUDGMENT DAY

19 And there will be a blast on the trumpet that is the promised Day

20 And every soul shall come and with it a driver and a witness,—

21 Thou wast careless heretofore of this, but now have WE taken the veil from off thee, and thy sight is piercing this day

44 WE know what they say and thou art not to compel them

45 But warn by the Koran him who fears MY threat.

PRINCIPAL CONTENTS

SURAH LI — THE SCATTERING

(*Mecca*)

The word occurs in verse 1 hence the title of the Surah

THE JUDGMENT

1 By what scatters with scattering
2 And those bearing their load,
3 And those speeding lightly along
4 And those which apportion by command!
5 It is only a truth with which ye are warned
6 And verily the Judgment will surely come!
7 By the heaven full of tracks!
8 Verily ye widely differ in what ye say
10 Perish the liars,
11 Who are sunk in carelessness!
12 They ask, When is the Judgment Day to come?
20 And in the earth are signs to those who have faith

21 And in yourselves will ye not yet see?
23 And by the Lord of heaven and earth verily this is true, even as ye speak yourselves

7 Tracks *i e* the paths or orbs of the stars, or the streaks which appear in the sky like paths.

23 As ye speak, etc. That is without any *doubt* or reserved meaning as ye affirm a truth to one another

PRINCIPAL CONTENTS.

God His signs, 20, 21
Judgment inevitable, 6

SURAH LII.—THE MOUNTAIN

(*Mecca.*)

The title is taken from the first verse of the Surah

THE JUDGMENT DAY

1 By the mountain

2 And the Book written

3 On outspread scroll

4 And the frequented House,

5 And the lofty vault,

6 And the swelling sea!

7 Verily the punishment of thy Lord will surely come

8 And none shall put it back

9 Reeling on that Day shall the heaven reel

10 And stirring shall the mountains stir

11 And woe, on that day, to those who called it a lie

12 Who wrangled for pleasure!

13 On that day shall they be driven and thrust into Hell

14 This is the Fire which ye called a lie

21 And to those who believe and whose offspring follow them in the faith WE will join their offspring and WE will not fail them in anything which they have done every man lies pledged for what he has earned

35 Were they created by none? or were they the creators?

36 Did they create the heavens and the earth? Aye but they will not believe!

43 Have they a God beside God? No Glory to God above what they join with Him!

44 And if they see a fragment of the heaven falling down, they will say A thick cloud!

45 Wherefore leave them until they come face to face with the Day when they shall swoon away

46 A day in which their subtleties shall avail not at all, and they shall not be helped

47 Verily for those who do wrong is a punishment beside this but most of them do not know

48 Wait thou patiently the judgment of thy Lord for thou art in OUR eye and celebrate the praise of thy Lord when thou risest up

49 And in the night time glorify Him and when the stars are setting

3 Outspread scroll it refers to the Volume of Nature before us

21 See Surah xliii. 23

Every man etc. That is every man is pledged to God for his behaviour and if he does well he redeems his pledge but if evil, he forfeits it

PRINCIPAL CONTENTS

God the creator 25 26.
Judgment Day inevitable 7

SURAH LIII—THE STAR[1]

(*Mecca*)

The word in the first verse gives the Surah its title.

THE PROPHET

1 By the star when it sets

2 Your companion errs not nor is he led astray

3 Neither speaks he out of lust

4 It is only a revelation revealed

5 One mighty in power taught it him.

6 Endued with wisdom

2 Your companion refers to Mohammed whom the Meccans so well knew from a boy up. They knew his pure character and respected it and called him al Amin the trusty the union of all virtues but in his fortieth year when Mohammed stood up to preach his Mission they regarded him as one under the influence of some spirits

ANCIENT IDOLATRY OF THE ARABS

19 What think ye of Al Lat and Al Uzza

20 And Manat that other third?

21 What! shall ye have male children and He female?

22 This were indeed an unfair partition![19]

23 These are only names, which ye and your fathers have named God has not revealed concerning them any authority they follow only an opinion and what their souls do lust But now has come to them a guidance from their Lord

19 Al Lat etc There were the three female deities which the ancient Arabs worshipped

JUDGMENT INEVITABLE

24 Shall man have what he desires?

25 God's is the Hereafter and this life

26 And many as are the angels in the heavens, their intercession shall be of no avail

27 Until after God has given permission to whom He shall please and will accept

32 God's is what is in the heavens and what is in the earth that He may reward those who do evil for what they have done and may reward those who do good with good

33 To those who avoid great sins and filthy actions, but have done only smaller faults, verily thy Lord will be extensive in mercy

THE MESSAGE OF THE ANCIENT PROPHETS

37 Has he not been told of what is in the pages of Moses?

38 And of Abraham faithful to his pledge?

39 That no burdened soul shall bear the burden of another

40 And that nothing lies against a man but what he has striven for?

41 And that his strivings shall at last be seen?

42 That then he will be rewarded for it with the fullest reward?

43 And that to thy Lord is the end?

44 And that He it is who makes to laugh and to weep?

45 And that He it is who makes to die and makes alive?

51 And that He it is who destroyed the ancient Ad

52 And Samud and left not any

53 And the people of Noah before them for that they were most unjust and wicked

54 And He it was who overthrew them upside down

55 So that what covered them covered them

56 Then which of thy Lord's benefits wilt thou question?

58 The Inevitable draws nigh: there is none but God to reveal it

59 Is it at these sayings ye marvel?

60 And that ye laugh and weep not?

61 And that ye are triflers?

62 Rather worship God and serve Him

58 The Inevitable, refers to the Judgment Day

PRINCIPAL CONTENTS

SURAH LIV —THE MOON

(*Mecca*)

The word occurs in verse 1 hence the title of the Surah

THE JUDGMENT DAY

1 The Hour is at hand and the moon is cleft asunder[1]

2 But if they see a sign they turn aside, and say A powerful charm !

3 And they call it a lie and follow their own lusts but everything is fixed

4 And now has come to them a message wherein is prohibition—

5 Wisdom perfect—but warners avail not !

6 Wherefore avoid them The Day the crier shall call to a stern fact,

7 With downcast eyes shall they come forth from their graves, like as scattered locusts,

8 Hastening to the crier The ungodly shall say This is a day of distress

1 The Hour the Judgment Day

EXAMPLES FROM ANCIENT HISTORY

9 Before them the people of Noah called it a lie

16 Then how was My punishment and My warning?

18 Ad called it a lie, but what was my torment and warning?

23 Samud called the warning a lie

30 And what was My torment and warning?

33 The people of Lot called the warning a lie

39 And early in the morning a fixed punishment came upon them!

41 Then came to the people of Pharaoh the warning

42 They called all Our signs lies wherefore We seized them as with a mighty powerful grip

52 Everything which they do is in the Books

53 All small and great noted down

54 Verily the pious shall be amid Gardens and rivers,

55 In the Seat of Truth before the King almighty

52 The Books that is, of men's actions.

PRINCIPAL CONTENTS

SURAH LV.—THE MERCIFUL

(*Mecca.*)

The word which gives name to the Surah occurs in the first verse

GOD: HIS WORKS

1 The Merciful has taught the Koran;

2 Created man;

3 Taught him speech.

4 The sun and the moon have their rules;

5 And the plants and the trees bend humbly.

6 And the heaven, He raised it, and set up the balance,

7 That ye transgress not in the balance.

8 And weigh with a just balance, and stint not the measure.

9 And the earth, He has made for living things;

10 Therein are fruits, and palm trees with clusters sheathed;

11 And the grain with its husk, and fragrant flowers.

12. Then which of the bounties of your Lord will ye twain deny?

13 He created man of clay like the potter's;

14 And created the Jinn from pure fire.

16 Lord of the two easts,

17 And Lord of the two wests !

19 He has let loose the two seas which meet together

20 Yet between the two is a barrier they cannot pass !

22 From them are taken forth pearls, great and small,

24. And His are the ships towering in the sea like mountains

26 All that is herein will pass away

27 But there shall abide the Face of thy Lord full of majesty and glory

29 Him do ask all who are in the heavens and the earth every day He is at work.

78 *Blessed the name of thy Lord full of majesty and glory !*

6. Balance or justice and equity in mutual dealings

13 Ye twain This refers to the two species of rational creatures, men and genii the verb and the pronoun being in the dual number

This verse is interpolated or repeated by way of burden throughout the whole Surah no less than thirty one times.

14 The Jinn See Surah vi. 100, note.

16 17 The two easts, etc. The original words are in the dual number and signify the different points of the horizon at which the sun rises and sets at the summer and winter solstices

19 The two seas. Of salt water and fresh See Surah xxv 55

24. His are the ships i e they are at His mercy

PRINCIPAL CONTENTS

God His gifts, 1 14 19 20-24
Justice toward each other 6-8

SURAH LVI — THE INEVITABLE

(*Mecca*)

The word occurs in the first verse

THE JUDGMENT DAY

1 When the Inevitable is come,

2 None shall call its coming a lie

3 Abasing exalting!

4 When the earth is shaken by a shock,

5 And the mountains crumble to pieces,

6 And are scattered dust,

95 Verily this is a certain truth

96 Wherefore praise the name of thy Lord, the great God

1 The Inevitable refers to the Judgment Day The original word, the force whereof cannot well be expressed by a single on in English signifies a calamitous accident which falls surely and with sudden violence, and is therefore mad use of here to design the day of judgment. —George Sale.

3 Abasing som nd exalting others.

PRINCIPAL CONTENTS

Judgment Day 1-6; a reality 96

SURAH LVII.—IRON.

(*Madinah.*)

The word occurs in verse 25.

GOD. HIS POWER.

1. All in the heavens and the earth praise God and He is the mighty, the wise.

2. His is the kingdom of the heavens and the earth. He gives life and puts to death, and He is mighty over all things.

3. He is the first and the last and the manifest and the hidden, and He knows all things.

8. And what has come over you that ye do not believe in God, and the apostle calls you to believe in your Lord, and He has received your covenant, if ye believe.

8. He has received your covenant, That is, ye are obliged to believe in Him by the strongest argument and motives.

ALMSGIVING.

10. And what has come over you that ye spend not in the way of God? and God's is the heritage of the heavens and the earth.

11. Who is it that will lend to God a good loan? He will surely double it to him, and for them is a mighty reward.

21. Hasten emulously for pardon from your Lord and the Garden vast as the heaven and the earth,

prepared for those who believe in God and His prophet that is the grace of God He gives it to whom He will surely God is full of unbounded grace

MONASTICISM

27 Moreover WE made OUR apostles to follow in their footsteps, and WE made Jesus the son of Mary to follow them and WE gave him the Evangel and WE put into the hearts of those who followed him kindness and compassion but monasticism they invented it themselves WE only prescribed to them the desire to please God but they observed not this as was its due and to such of them as believe WE will give them their reward but most of them are transgressors

PRINCIPAL CONTENTS

SURAH LVIII —SHE WHO PLEADED

(*Medinah*)

The Surah has its title from this word occurring in verse 1

AN OLD FORM OF DIVORCE QUESTIONED

1 Now has God heard the word of her who pleaded with thee against her husband and made her

complaint to God and God has heard your mutual discourse verily God is the hearing the seeing

2 Those of you who put away their wives—they are not their mothers they only are their mothers who gave them birth and they certainly say a wicked thing and a lie

3 But truly God is gracious forgiving

4 And those who put away their wives, and then repair what they say shall free a slave before they touch one another This is what ye are warned surely God is informed of what ye do

5 And whoso cannot, shall fast two months consecutively before they touch one another And whoso is not able shall feed sixty poor men

1. The word of her etc. This was Khaula, wife of Aus b. as-Samat, who being divorced by her husband by a form in use among the pre-Islam Arabs by saying to her Thy back be to me as the back of my mother came to ask Mohammed's opinion whether they were necessarily obliged to a separation and he told her that it was not lawful for her to live with her husband any more to which she replying that her husband had not put her away the prophet repeated his former decision, adding that such form of speaking was by general consent understood to imply a perpetual separation Upon this the woman being greatly concerned because of her little children, went home, and uttered her complaint to God in prayer and thereupon this passage was revealed allowing a man to take his wife again notwithstanding his having pronounced the aforementioned form of divorce on doing certain acts of charity or mortification by way of penance

2 *They only etc. And therefore no woman ought to be placed in the same degree of prohibition except those whom God has joined with them as nursing mothers, etc.*

4 Repair ' This seems to be here the true meaning of the original word which properly signifies to return and is variously expounded by *the commentators.*

GOD HIS OMNIPRESENCE

8 Hast thou not seen that God knows what is in the heavens and what is in the earth? There is no private talk among three persons, but He is the fourth of them nor among five, but He is the sixth of them nor fewer nor more, but He is with them wherever they are. Then He will tell them what they have done on the Judgment Day verily God is informed of all things

10 Ye believers when ye talk privately together talk not of wickedness, and hatred, and sin against the apostle, but talk of goodness and piety and fear God to whom ye shall be gathered

PRINCIPAL CONTENTS.

SURAH LIX.—THE EMIGRATION

(*Medinah*)

The word occurs in verse 2 hence the title of the Surah

THE JUDGMENT DAY

18 Ye believers, fear God and let every soul look to what is sends on before for the morrow and fear God verily God is informed of what ye do

19 And be not as those who forget God, and whom He makes to forget their own souls these are the wicked

18 For the morrow that is, for the next life which may called so as the present life may be called this day

THE KORAN ITS EFFECTS

21. If WE had revealed this Koran on a mountain, thou wouldst surely have seen it humble itself, and cleave asunder for fear of God These parables WE strike out for men that they may consider

21 This refers to the most effective impression of the Koran upon the hearts of men

GOD HIS NAMES

22. He is God beside whom there is no God knower of the manifest and the hidden He is the merciful the compassionate

23 He is God beside whom there is no God the king the Holy the Peace, the Faithful the Guardian the Mighty the Supreme the Most High! Glory to God above what they join with Him

24. He is God the Creator the Maker the Fashioner His are excellent names Whatever is in the heavens and the earth praises Him and He is the mighty the wise

PRINCIPAL CONTENTS

SURAH LX—SHE WHO IS TRIED

(*Mattanah*)

This Surah bears the title from verse 10 by which the women who desert and come over from the unbelieving people are to be examined and tried whether they are sincere in their profession of the faith

INTERCOURSE WITH THE UNBELIEVERS

1 Ye believers take not My enemy and your enemy for friends, showing kindness towards them while they believe not in the truth which has come to you having turned out the apostle and yourselves for that ye believe in God your Lord

8. God does not forbid you to act with goodness and equity towards those who have not warred upon you for religion nor turned you out of your homes verily God loves the equitable

9 God only forbids you to make friends of those who have warred upon you for religion and turned you out of your homes, and have aided in your expulsion and whoso makes friends of them surely these are the wrong-doers

1 This passage was revealed on account of one Hatib, who understanding that Mohammed had a design to surprise Mecca for its violation of the Treaty of Hodeibiyah wrote a letter to the Koreish giving them notice of the intended expedition and advised them to be on their guard the letter being intercepted, the Prophet asked Hatib how he came to be guilty of such an action? To which he replied that it was not out of faithlessness, or a desire to return to his old ways, but merely to induce the Koreish to treat his family which was still at Mecca with some kindness adding that he was well

assured his intelligence would be of service at all to the Meccans because he was satisfied God would take vengeance on them. Whereupon Mohammed received his excuse and pardoned him but it was thought proper to forbid any such practices for the future

THE PLEDGE OF WOMEN

12 O Prophet, when believing women come to thee and pledge themselves that they will not join anything with God, nor steal nor commit whoredom nor kill their children, nor come with a calumny which they have devised between their hands and their feet, nor disobey thee in what is reasonable, then pledge thou thy faith to them and ask pardon for them of God verily God is forgiving compassionate.

12 Whoredom fornication or adultery

Kill their children This refers to the custom of female infanticide or the other practice of offering a male child to the idols from each family

Come with a calumny That is, calumniating women, or laying their spurious children to their husbands.

PRINCIPAL CONTENTS

Unbelievers, intercourse with them, 1, 8 9
Women their pledge of faith, 12

SURAH LXI—BATTLE ARRAY

(*Medinah*)

The Surah takes its name from verse 4, where the word pitched en for the title occurs.

God His Power

1 Whatever is in the heavens and whatever is in the earth praises God and He is the mighty the wise

Mere Words an Abomination

2 Ye believers, why say ye what ye do not ?

3 Most hateful to God is that ye say what ye do not

4 Verily God loves those who fight in His way drawn up in battle array as though they were a solid wall

2. Insincerity is strongly condemned by Mohammed

4 See Surah ix 1 12

PRINCIPAL CONTENTS

SURAH LXII —THE ASSEMBLY

(*Medinah*)

The word occurs in verse 9 hence the title.

God His Goodness

1 Whatever is in the heavens and the earth praises God the King the Holy the Mighty the Wise.

2 He it is who has raised up amidst the illiterate people an *apostle from among themselves, to recite to* them His signs, and to purify them and to teach them the Book and wisdom whereas before they were surely in a plain error

5 The likeness of those who are charged with the Law and then observe it not is as the likeness of an ass laden with books.

The Friday Service

9 Ye believers, when ye are called to prayer on the day of the Assembly hasten to the commemoration of God, and leave merchandizing That is the best for you did ye only know !

10 And when the Prayer is ended then disperse yourselves through the land and seek the bounty of God and remember God most, that ye may be happy

9 The day of Assembly refers to Friday

10 By returning to your commerce and wordly occupations, if ye think fit for the Moslems do not hold themselves obliged to observe the day of their public assembly with the same strictness as the Jews and Christians do their respective Sabbath or particularly to abstain from work after they have performed their devotion

PRINCIPAL CONTENTS

Apostles, their mission 2
Congregational service 9 10
God His goodness, 1 2.
Neglect of law 5

SURAH LXIII.—THE HYPOCRITES

(*Medinah.*)

The word occurs in the first verse of the Surah.

THE HYPOCRITES

1 When the hypocrites come to thee they say, We bear witness that thou art the apostle of God; and God knows that thou art His apostle; and God bears witness that the hypocrites are certainly liars.

2 They have taken their oaths for a cloak, and they turn aside others from the way of God. Evil is what they do.

9 Ye believers, let not your wealth and your children keep you from the remembrance of God; whoso does this,—surely these are the losers!

2 For a cloak, that is, which they conveniently throw aside.

PRINCIPAL CONTENTS.

Hypocrites, their character 2

SURAH LXIV.—MUTUAL DECEIT

(*Medinah.*)

This Surah has its name from the mention in verse 9 of the Judgment Day as one on which it will be found that if the just had been wicked they would have taken the place of the reprobates, while the

reprobates will see that if they had been just persons they would have gone to the abode of bliss

GOD His POWER

1 Whatever is in the heavens and the earth praise God His is the Kingdom and His the praise and He is mighty over all things !

2. He it is who created you and of you is one infidel, and another a faithful surely God sees what they do

3 He created the heavens and the earth in truth and fashioned you and gave you the best forms and to Him ye shall be gathered

4 He knows what is in the heavens and the earth and He knows what ye hide, and what ye manifest surely God is informed of the inmost part of breasts.

11 No misfortune befalls them but by the permission of God and whoso believes in God He will guide his heart and God is informed of all things.

12 And obey God, and obey the apostle, but if ye turn back, surely OUR apostle is only bound to preach publicly

13 God! there is no God but He and in God let the faithful trust

A TRIAL FOR MEN

14 Ye believers, verily in your wives and your children ye have an enemy wherefore beware of them but if ye pass over and pardon and forgive them surely God is forgiving compassionate

15 Your wealth and your children are only a trial but God—with Him is a great reward

16 Fear God then with all your might, and hearken to Him and obey and give alms it is better for yourselves and whoso is saved from the covetousness of his soul —surely these are the happy

17 If ye lend to God a good loan He will double it to you, and will forgive you and surely God is grateful mild

18 Knower of the secret and the manifest the Mighty the Wise

14 An enemy For these are apt to distract a man from his duty especially in time of distress a married man caring more for the things of this world

Pass over ' etc Considering that the hindrances they may occasion you proceeds from their affection and their ill bearing your sacrifices for convenience sake

17 Lend to God etc. That is contribute towards the success of the mission

PRINCIPAL CONTENTS

God His power 1-4 11 His fear enjoined 16
Trial for men 14 15

SURAH LXV —DIVORCE

(*Medinah*)

The Surah takes its name from the first verse. It is a supplement to Surah ii 228

DIVORCE SOME RULES

1 O Prophet, when ye divorce women divorce them at their appointed term and compute the term and fear God, your Lord Turn them not out from their houses, neither let them go unless they have come in for filthy actions openly And these are the bounds of God and whoso transgresses the bounds of God, surely he wrongs his own soul Thou knowest not whether God will make something new to pass after this

2 And when they have fulfilled their term keep them with humanity or part from them with kindness and take witnesses from among you men of integrity and stand steadfast to witness before God —this is an admonition to you, for whoso believes in God and the Hereafter and whoso fears God for him will He make a way out

4 But those who are with child their term is, until they are delivered of their burthen

6 Keep them wherein *ye dwell according to your* means and distress them not by putting them to straits. And if they are with child spend on them until they are delivered of their burthen And if they suckle *for you, give them their due and consult among* yourselves, with equity and if ye find difficulty herein, then let another suckle for him

7 Let him who has plenty spend out of his plenty and whoso has a scanty provision let him give out of what God has given him God obliges not a

soul but according to what He has given him God will surely bring ease after a difficulty

6 And if they suckle etc See Surah ii 233.

PRINCIPAL CONTENTS

Divorce some rules regarding it, 1 2 4 6 7

SURAH LXVI —PROHIBITION

(*Medinah*)

The Surah is named from a word in the first verse

AN INNOCENT PLEASURE

1 O Prophet why holdest thou that to be prohibited which God has allowed thee, seeking to please thy wives? Surely God is forgiving compassionate

1 See notes in the Addenda

PRINCIPAL CONTENTS

Pleasure innocent allowed 1

SURAH LXVII —THE KINGDOM

(*Mecca*)

The word occurs in the first verse of the Surah

GOD HIS POWER AND MERCY

1 Blessed is He in whose hand is the Kingdom and He is mighty over all things,

2 Who created death and life to prove you which of you is best in actions and He is the mighty the forgiving

3 Who has created the seven heavens one above another thou canst not see in the creation of the Merciful God a defect Then repeat thy gaze again last thou see a flaw

4 Then repeat thy gaze again twice thy sight will recoil to thee dazzled and dim

15 He it is who has made the earth level for you wherefore walk through the regions thereof and eat of His provision and to Him is the return

16 *Are ye sure that He who is in the heaven* will not cleave the earth with you and that then it shall quake?

17 Or are ye sure *that He who is in the heaven* will not send against you a sandstorm?—then shall ye know what was My warning

19 Do they not look at the birds above them expanding their wings *and drawing them in*?—none does hold them but the Merciful God verily He sees all things

20 Who is it that will be a host for you if not the Merciful God?—verily the ungodly are only in a delusion

21 Or who is it that will provide for you if He hold back His provision?—yet they persist in pride and running away

29 Say thou He is the Merciful God we believe in Him and in Him we trust by and by shall ye know who is in plain error

30 Say thou What think ye? If at early morn your waters should sink away to morrow who is it that will bring you running water?

1 The Kingdom of all that r

PRINCIPAL CONTENTS

God His Power 2-4 15 His mercy 10 1 19-21 30

SURAH LXVIII—THE PEN

(*Mecca*)

The word occurs in the first verse of the Surah

GOD HIS JUDGMENT

7 Verily thy Lord well knows who errs from His way and He knows the rightly guided

42 The day when the leg is made bare, and they are called upon to worship but they shall not be able

43 Their looks cast down, shame covering them for that they were called to worship while they were yet safe

44 Wherefore let me alone with him who calls this message a lie By and by WE will lead them down by what they know not

45 But I will bear long with them surely My plan is sure.

48 And wait thou patiently for the judgment of thy Lord, and be not like the Fellow of the Fish, when he cried out inwardly vexed

51 It wants little but that the ungodly strike thee down with their looks when they hear the warning and they say Surely he is possessed

52. Yet is it only a warning to the worlds.

42 The leg is made bare The expression is used to signify a grievous and terrible calamity thus they say War has made the leg bare, when they would express the fury and rage of battle

They shall not be able Because the time of acceptance shall be past

48 Like the fellow of the Fish impatient and pettish as Jonas proved he was.

PRINCIPAL CONTENTS

God His knowledge His way 44 45
Judgment Day 42 43

SURAH LXIX —THE INEVITABLE

(*Mecca*)

The original word al Hakkat the Inevitable is one of the names given in the Koran to the Judgment Day The root from which it is derived signifies to be or come to pass of necessity

THE JUDGMENT OF GOD

1 The Inevitable

2. What is the Inevitable?

3 And what shall make thee know what is the Inevitable?

4 Samud and Ad called the Striking a lie

5 Wherefore Samud were destroyed by a crash

6 And Ad were destroyed by a roaring tempest

7 He assailed them with it seven nights and eight days *together* thou couldst have seen the people therein laid low as though they were trunks of hollow palm trees

8 And couldst thou see one of them left?

49 And We well know that there are of you those who call it a lie

50 But it will surely be a cause of sighing to the ungodly

51 And surely it is the certain truth

52 Wherefore praise the name of thy Lord the Most High

1 The Inevitable See notes abo

4 The Striking or that which will strike terror into the heart of men, the Judgment Day is so named in the Koran See Surah ci 1

PRINCIPAL CONTENTS

God His Judgment inevitable 1-8

Inevitable the 1

SURAH LXX—THE STEPS

(*Mecca.*)

The word occurs in verse 3 of this Surah

THE JUDGMENT OF GOD

1 One called for punishment

2 To the ungodly there is none to avert it

3 From God

5 Be thou patient then with graceful patience

6 They see it at a distance

7 But We see it nigh

8 The Day the heaven shall be as molten brass,

9 And the mountains as carded wool

10 And friend shall not ask a friend

11 Though they see one another The wicked would wish to redeem himself from the punishment of that day by his children

12 And his wife and his brother

13 And his relatives who were kind to him

14 And all who are in the earth and that it might deliver him

15 Never

42. Wherefore let them wrangle, and amuse themselves, till they come face to face with what they have been warned

43 The day they shall come out of their tombs in haste like as they were rallying to a standard

44 Their eyes cast down disgrace covering them —That is the day with which they are warned

1. One Nasr b al-Haris, a chief of the Meccans came to Mohammed and challenged him to bring down upon him God's vengeance if he were wrong

VI

PRINCIPAL CONTENTS.

God His Judgment 1-3, 6 7 43 44 Its terror 8-15.

SURAH LXXI —NOAH

(*Mecca*)

The name of the prophet appears in the first verse

OF NOAH

1 We sent Noah to his people saying Warn thou thy people ere there come upon them a painful punishment

21 But they devised a great plot

24 And they led astray many

25 And for their sins they were drowned

26 And they found none to help them against God

PRINCIPAL CONTENTS

Noah His message 1
Unbelievers, their plots against Noah 21, 21 their punishment 25 26

SURAH LXXII—THE JINN

(*Mecca*)

The word occurs in the first verse of the Surah

Some doctors do not take the Jinn here mentioned to be the same as genii they think that the word here refers to a people known by that name who came from Nisibin and Nineveh in Mesopotamia A party

of these people accepted Islam at Nakhlah where Mohammed had fled from the persecution of the people at Tayif See Surah xl 1 29, 30

Of God

20 Say thou! I only call upon my Lord and I do not join anything with Him

21 Say thou Verily I have no power over what may hurt or benefit you

22 Say thou Verily none can protect me against God

23 Neither shall I find a refuge beside Him

PRINCIPAL CONTENTS

God His power 20 22 23
Prophet powerless against God 21

SURAH LXXIII —THE WRAPPED UP

(*Mecca*)

This Surah takes its name from the word which occurs in the first verse

OF GOD AND HIS JUDGMENT

8 And commemorate the name of thy Lord and cleave to Him with entire cleaving

9 Lord of the east and the west there is no God but He take Him then for your patron

10 And endure patiently what they say and depart from them with a graceful departure

11 And let ME alone with those who call it a lie and are rich in blessings, and bear with them a little.

17 And how will ye escape if ye believe not on the Day which shall make children grey headed ?

18 The heaven shall be rent by it and the threat shall be carried out

19 Verily this is a warning let him who will take to his Lord's way

8 And cleave etc. Sale translates it, And separate thyself unto him renouncing worldly vanities

17 Shall make children grey headed in fact all children are considered sinless in Islam but it refers to the terror of the Judgment in men for if the sinless are so concerned how much more the men who have attained to age and done things on their own responsibility

18 The threat f the Judgment

Good Works in this Life

20 Be steadfast in prayer and give alms, and lend to God a good loan and what of good ye send before for your souls ye shall find it with God this is the best and highest reward. And ask pardon of God verily God is forgiving compassionate

20. This is the best etc. That is the good which ye shall do in your life time will be much more meritorious in the sight of God than what ye shall defer till death and order by will

PRINCIPAL CONTENTS.

God, His power 9 His devotion inculcated 8
Good works done in this life 20
Judgment belongs to God 11 ; inevitable 17 18.

SURAH LXXIV.—THE ENWRAPPED

(*Mecca.*)

The word from which the Surah has its title occurs in the first verse.

This is generally allowed to be the second Surah revealed after the ninety-sixth, which is the first.

The Prophet

1 O thou wrapped up!

2. Arise and warn!

3 And thy Lord magnify!

4 And thy raiment purify!

5 And abomination shun!

6 And bestow not favours to gain increase,

7 And for thy Lord wait!

1 Thou covered. Apparently the prophet was sharply reviled by certain of the Koreish for his recent thoughts on religion, and was sitting in a melancholy and pensive posture, wrapped up in his mantle, when he is thus addressed.

5 Abomination, *i. e.* of idolatry.

Judgment Day

8 When there shall be a trump on the trumpet,

9 That will be a day of distress

10 To the ungodly, devoid of ease.

11. Let ME alone with him whom I have created,

12. On whom I have bestowed vast fortunes,

13 And children dwelling before him,

14 And for whom I have smoothed things down

15 And who desires that I should yet add more

16 By no means because he is to OUR signs an opponent

17 I will lay grievous woes upon him

35 By the moon

36. And the night when it retreats

37 And the morn when it brightens

38 Verily this is one the most terrible calamities,

39 A warning to men

40 To him among you who desires to press forward or to lag behind

41 Every soul lies in pledge for what it has earned except the people of the right hand—

42 In Gardens asking of the wicked

43 What has brought you into the scorching fire?

44 They will say We were not of those who prayed

45 And we fed not the poor

46 And we wrangled with those who wrangled,

47 And we called the Day of Judgment a lie

48 Till the certainty did come upon us.—

49 And the intercession of the intercessors shall not avail them

11 Him whom I have created The person here meant is generally supposed to have been Walid b. al Moghairah, a principal man among the Koraish

13. Being well provided for and not obliged to go abroad to seek their livings as most others of the Meccans were

17 Or as the words may be strictly rendered. I will drive him up the crag of a mountain

41 See Surah lii 21, note

Except the people etc That is the blessed who shall redeem themselves by their good works. Some understand this of such as die infants and under age who are all regarded as sinless in Islam.

48 The certainty Obviously means death

49 See Surah ii 45 117 also lxxx 1 9

PRINCIPAL CONTENTS

God to Him belongs the Judgment 11 1
Judgment Day 8-10, 35-8.
Prophet urged to persevere, 1 7
Ungodly the 43-9

SURAH LXXV —THE JUDGMENT DAY

(Mecca.)

The word occurs in the first verse of this Surah

JUDGMENT DAY

1 I will not swear by the Day of Judgment,

2 Neither will I swear by the soul which condemns itself!

3 Thinks man that WE cannot re-unite his bones together?

7 But when the sight is dazzled

8 And the moon is eclipsed

9 And the sun and the moon are joined together

10 On that day shall man cry Where to fly to?

11 Aye, no place to fly to

12 With thy Lord on that day is the refuge!

13 On that day shall man be told what he has done first and last

14 Yea! a man is evidence against himself

15 And though he put forth his plea

20 Aye but ye love the transitory!

21 And ye neglect the Hereafter

22 Faces on that Day shall beam with light,

23 To their Lord looking on

24 And faces on that day shall be gloomy

25 They shall think that a crushing calamity will befall them

26 Aye! when the soul comes up to the throat

27 And they shall cry Who will bring a charm?

28 And he thinks it his departure,

29 And leg presses upon leg

30 To thy Lord on that day he shall be driven!

31 And he believed not, nor did he pray

32 But he called it a lie and turned back

33 Then he joined his people walking in a haughty mien

34 It is nearer to thee and nearer

35 Again, it is nearer to thee and nearer!

36 *Does man think that he shall be left alone?*

1 I will not swear, because what is here asserted is too manifest to need the confirmation of an oath or the *particle* la may be taken to be intensive in this place, in which case it must be translated I swear

2. Which condemns itself Being conscious of having offended, and of falling of perfection, notwithstanding its endeavours do its duty

13. Ha done first and last. Or the good which he has done and that which h has left undone.

29 *Leg presses upon leg* in *death-struggle* The words may also be translated, Difficulty presses upon difficulty

31 He believed not Or He gave not alms, or was not a man of veracity

34 or Woe to thee, woe!

35 O And again woe to thee woe!

PRINCIPAL CONTENTS

Judgment Day 1 16 22-5 man an evidence against himself 14 15. Death 26-35

SURAH LXXVI —MAN

(*Mecca*)

The word occurs in the first verse

The Origin of Man

1 Did not there pass over man a period during which he was a *thing unmentioned*?

2. We created man from the germ of both sexes, that We might prove him and We made him hearing and sight.

3 WE have guided him in the way whether he is thankful or unthankful

1 It refers to the gradual evolution of man

2 Prove him : which of you is the best in actions See Surah lxvii 2

Made him hearing etc. That he might be capable of receiving the rules and directions given for his guidance and of meriting reward or punishment for his observance or neglect of them

3. We have guided him in the way God has put every man in the way whether he proves thankful for His favours, or denies them

THE KORAN

29 Verily this is a reminder whoso wills let him take to his Lord a way

30 But ye shall not will unless God pleases verily God is knowing wise.

31 He leads whom He will into His mercy but the wrong-doers—He has prepared for them a painful punishment

PRINCIPAL CONTENTS

Koran the a reminder 29

Man his origin 1 purpose in his creation 2 guided in the way by God 3

SURAH LXXVII —THE SENT

(*Mecca*)

The Surah takes its name from the word which occurs in the first verse

JUDGMENT DAY

7 Verily what ye are threatened with is inevitable

8 When the stars are dimmed

9 And when the heaven is cleft asunder

10 And when the mountains are scattered,

11 And when the apostles shall be told the time

12 To what day it is fixed

13. To the Day of Decision

14 And what shall make thee know what is the Day of Decision?

15 Woe then on that day to those who called it a lie!

48 For when it is said to them Bow down they do not bow down

49 Woe on that day to those who called it a lie

50 In what message after this will they believe?

– What ye are threatened with: namely the Judgment of God

PRINCIPAL CONTENTS.

Judgment Day the 7 15

SURAH LXXVIII—THE NEWS

(*Mecca*)

The word occurs in the first verse of the Surah

JUDGMENT DAY

1 Of what do they ask one another? [1]

2 Of the Great News

3 About which they disagree.

4 Aye, by and by they shall know!

5 Again aye by and by they shall know

17 Verily the Day of Decision is fixed

18 The day when there shall be a blast on the trumpet, and ye shall come forth in troops,

19 And the heaven shall be opened and be full of portals

20 And the mountains shall move away, and melt into vapour!

² The Great New namely the Day of Judgment

THE UNGODLY

21 Verily Hell is a place of resort,

22 The home of the transgressors,

23 Therein to abide for ages

27 For they looked not forward to their account

28 And they gave the lie to OUR signs calling them a lie,

29 But all things have WE computed and noted down

THE PIOUS

31 Verily for the pious is an abode of bliss

35 Therein shall they hear no vain talk, nor an untruth

36 A reward from thy Lord gift enough!

38 The day when the spirit and the angels shall stand in order they shall not speak unless he whom the merciful God shall permit, and who shall speak right

39 That is the sure day whoso then will, let him take to his Lord a home,

40 Verily, WE warn you of a chastisement at hand

41 The day when a man shall see what his hands have sent before him and the ungodly shall cry O that I were dust !

PRINCIPAL CONTENTS.

Judgment Day the 1-3 17 30 38-41
Pious the 31 35 36
Ungodly the 21-3 27-9

SURAH LXXIX —WHO TEAR FORTH
(Mecca.)

The Surah derives its title from the word used in the first verse.

THE DAY OF JUDGMENT

1 By those who tear forth the souls with violence

2. And by those who with joyous release release them,

3 And those who glide swimmingly

4 And those who strive with the utmost striving

5 And those who conduct the affairs,

6 On a day the trumpet blast shall disturb it,

7 Which the second blast shall follow

8 Hearts on that day shall quake—

9 Their looks cast down

10 They shall say What! shall we indeed be returned from whence we came?

11 What! when we have become rotten bones?—

12 They say This then is a return to loss!

13 Verily it will be only one sound,

14 And behold they are on the vast Plain

34 When the crushing calamity shall come

35 On that day shall a man remember what he had striven after

14 The vast Plain where the Judgment is to take place

THE UNGODLY

36 And Hell shall be in full view of all who are looking on

37 Then whoso has transgressed

38 And has chosen the life of this world

39 Verily Hell,—this is his abode

40 And whoso has feared the appearing before his Lord and has kept his soul from lust

41 Verily the Gardens,—that is his abode

PRINCIPAL CONTENTS

Judgment Day th 1 11 31 35
Ungodly the 31-41

SURAH LXXX.—HE FROWNED

(Mecca.)

The Surah derives its name from the first verse where the word occurs

THE PROPHET REPRIMANDED

1 He frowned and turned aside
2 For that the blind man came to him:
3 And what made thee know, that he would be cleansed,
4 Or be warned and the warning profit him?
5 Him who is wealthy
6 Thou wast all attention
7 Yet it was not on thee that he is not cleansed
8 But him who comes to thee in earnest
9 And who fears.
10 Him dost thou neglect!

1 He frowned &c The passage was occasioned by the following incident A certain poor blind man named 'Abdallah, came and interrupted Mohammed while he was engaged in earnest discourse with some of the principal Koreish whose conversion he had hoped for but the prophet taking no notice of him the blind man not knowing he was otherwise busied raised his voice saying, Apostle of God

teach me something of what God has taught thee but Mohammed vexed at this interruption frowned and turned away from him for which he i here reprimanded Whereupon Mohammed made ample apologies to the old man and whenever he would see him he would show him the greatest respect and say The man is thrice welcome on whose account my Lord has reprimanded me. And when at Medinah he twice made him governor of the city

Judgment Day

11 Aye! But it is a warning

12 Whoso is willing he will consider

33 When the stunning blast is heard

34 On that day shall a man fly from his brother

35 And his mother and his father

36 And his wife and his children

37 To every one on that day his own concerns will be enough

38 Faces on that day shall be bright

39 Laughing and joyous!

40 And faces on that day with dust upon them!

41 Darkness covering them

42 These are the ungodly the wicked

PRINCIPAL CONTENTS

Judgment Day 33-42

Mohammed reprimanded 1 10

SURAH LXXXI.—THE FOLDING UP

(*Mecca*)

The title is taken from a word in the first verse

JUDGMENT DAY

1 When the sun is folded up

2 And when the stars fall

3 And when the mountains are moved away

4 And when the camels ten months gone with young is neglected

5 And when the wild beasts are huddled together

6 And the seas boil,

7 And when the souls are joined,

8 And when the female child who had been buried alive is asked,

9 For what crime she was put to death?

10 And when the scrolls are unrolled,

11 And when the heaven is moved off

12 And when Hell is made to blaze forth,

13 And when the Garden is brought nigh

14 The soul shall know what it has brought forth.

4 When the camels, etc. The most valuable possession of an Arab is neglected in favour of a thing of much greater concern namely the Judgment that is to befall them.

8 See Surah xvi 60, and notes

10 The scrolls the register of men's actions. Surah lxxxiii. 7-9 18-20

THE KORAN

27 Verily this is only a reminder to the worlds

28 To whoso among you will walk uprightly

29 But ye shall not will unless God pleases the Lord of the worlds!

PRINCIPAL CONTENTS

Judgment Day 1 14
Koran the 27-9

SURAH LXXXII —THE RENDING ASUNDER

(*Mecca*)

The word occurs in the first verse

JUDGMENT DAY

1 When the heaven is rent asunder

2 And when the stars fall down

3 And when the seas are joined together

4 And when the tombs are turned upside down

5 The soul shall know what it has sent on before it and left behind.

5 The soul shall know what it has actually done so as to merit a reward in the Hereafter and what example he has left behind him in this world for the people to follow; thus man has a double responsibility of doing justice to his own soul and to those of others who have consciously or unconsciously followed him.

Of God

6 Ye men, what has misled thee against thy Lord the generous

7 Who created thee and fashioned thee and moulded thee aright,

8 In what form it pleased Him did He build thee

9 Aye! but ye call the Judgment a lie

Guardian angels

10 And verily over you are guardians,
11 Honourable, noting down
12 Who know what ye do
13 Verily the virtuous shall be amid delights
14 And verily the wicked shall be in Hell

10 See Surah l 16, 17

God the Judge

17 And what shall make thee know what is the Day of Judgment ?

18 Again, what shall make thee know what is the Day of Judgment ?

19 A Day when one soul shall have no power in anything for another soul and the command on that day shall be God's

19 See also Surah 45 117

PRINCIPAL CONTENTS

God faith in Him urged 6-8 His command on the Judgment Day 17 9

Guardian-angels over men, 10-12

Judgment Day 1 5; God alone the Judge 1 9

SURAH LXXXIII—THOSE WHO STINT

(*Mecca*)

The first verse gives the Surah its title.

THE DECEITFUL

1 Woe to those who stint the balance!

2 Who when they take by measure from others, exact the full

3 But when they measure to them or weigh to them defraud!

4 What! do not these think that they shall be raised again

5 At the great Day?

1 The balance or justice and equity in mutual dealings.

2 Or who wish that others should do them justice

3 But in their own dealings they are deceitful

4 5 See Surah ii. 279

JUDGMENT DAY

6 The Day when men shall stand before the Lord of the worlds

7 Yea, the register of the wicked is in Sijjin

8 And what shall make thee know what Sijjin is?

9 A Book distinctly written

10 Woe on that day to those who called it a lie!

11 Who called the Day of Judgment a lie!

12 And none calls it a lie unless only the transgressor the criminal

18 Yea, verily the register of the virtuous is in Illiyyun

19 And what shall make thee know what Illiyyun is?

20 A Book distinctly written

7 Sijjin Prison

18 Illiyyun The word is a plural and signifies high places

PRINCIPAL CONTENTS

Deceitful, the 1-6
Judgment Day 7-12, 18-50

SURAH LXXXIV.—THE SPLITTING ASUNDER

(*Meccan*)

The Surah takes its name from the first verse.

JUDGMENT DAY

1 When the heaven is split asunder

2. And obeys its *Lord* dutcously

3 And when the earth is spread out

4 And has cast forth what is in her and is empty

5 And obeys its Lord dutifully

6 O man labouring thou dost labour to meet thy *Lord* and thou shalt meet *Him*

6 And thou shalt etc. Or And thou shalt meet thy labour whether thy works are good or whether they are evil

THE HEREAFTER

16 I need not swear by the sunset radiance,

17 And the night, and what it drives

18 And the moon when at her full

19 That ye shall be carried onward from stage to stage

19. Carried onward from stage to stage Refers to man's onward progress in the Hereafter according to his achievement in this life

23 What they hide That is their real feelings whether they have reason to reject it or they do it in malice

THE KORAN

20 What has come to them that they believe not?

21 And when the Koran is recited to them they worship not?

22 Yea, those who disbelieve call it a lie!

23 God best knows what they hide

24 Then give them glad tidings of a painful punishment

25 Except those who believe and do good for them is a reward that fails not

PRINCIPAL CONTENTS

Hereafter the 16-20
Judgment Day 1-6
Man's future 19

SURAH LXXXV—THE CELESTIAL SIGNS

(Mecca)

The title of the Surah is derived from the first verse

THE WRONG DOERS:

1 By the heaven full of towers,

2. By the promised Day,

3. By the witness and the witnessed,

4. Perish the masters of the pit,

5. Of fire supplied with fuel!

6. When they sat around it,

7. Witnesses of what they inflicted on the faithful![1]

8. And they afflicted them only for that they believed in God the mighty the praiseworthy

9. Whose is the kingdom of the heavens and the earth and God is witness of all things.

10. Verily those who persecute the faithful men and women, and repent not for them is the punishment of Hell, and the torment of burning

1 Towers the sign of the Zodiac

4 Masters of the pit These were the ministers of the persecution raised by Zu Nowas, the Jewish king of Yemen In A C 523, against the inhabitants of Najran who having embraced Christianity the bigoted tyrant commanded all those who would not renounce their faith to be cast into a pit, or trench filled with fire, and then burnt to a hea

Or as some choose to understand the words Witnesses against themselves on the Judgment Day of the wrong they did to the faithful

PRINCIPAL CONTENTS

Persecutors of the Faithful 1 10

SURAH LXXXVI—THE NIGHT COMER

(Mecca)

The title is taken from the first verse of this Surah

GUARDIAN ANGELS

1 By the heaven and the night-comer!

2 And what shall make thee know what the night-comer is?

4 Every soul has a guardian set over it

4. See Surah 1 10 1

PATIENCE ENJOINED

15 Verily they plot a plot,

16 And I will plot a plot

17 Wherefore bear with the ungodly let them alone a while

15 This refers to the stratagems the Koriesh laid against Islam

PRINCIPAL CONTENTS

Guardian angels over men 4
Patience enjoined 1

SURAH LXXXVII—THE MOST HIGH

(Mecca)

The title is taken from the first verse of the Surah

OF GOD

1 Praise the name of thy Lord the Most High

2 Who created and balanced

3 Who fixed the destiny and guided

4 Who brings forth the pasture

5 And reduces it to dusky stubble

3 Fixed etc Determined their various spheres, properties ways of life etc

And guided the rational by their reason and also by revelation and the irrational by instinct etc

THE PURE

14 Blessed is he who purifies himself

15 And remembers the name of his Lord and prays!

16 But ye prefer the life of this world,

17 Though the Hereafter is better and more enduring

18 Verily this is in the Books of old

19 The Books of Abraham and Moses

18. This points to the continuity of the same revelation to the prophets in different ages and among different peoples

PRINCIPAL TRUTHS

God His power and wisdom 1

Pure the 14 15

Revelation, its unity, 18 19

SURAH LXXXVIII—THE OVERWHELMING

(*Mecca*)

The word occurs in the first verse of this Surah

THE JUDGMENT DAY

1 Has the message about the Overwhelming come to thee?

2 Faces on that day shall be cast down

3 Labouring and toiling

8 And faces on that day shall be joyous,

9 Well pleased with their strivings —

10 In a lofty Garden

11 No vain talk shalt thou hear therein

1 The Overwhelming is a name given to the Judgment Day because it will suddenly overwhelm all creatures with fear for that their works will then be judged

3 Or employing and wearying themselves, in what shall avail them not

SIGNS OF GOD

17 Do they not see the camels, how they are created?

18 And the heaven how it is raised?

19 And the mountains, how they are fixed?

20 And the earth how it is spread out?

GOD ALONE THE JUDGE

21 Warn thou then, for thou art only a warner

2 Who created and balanced

3 Who fixed the destiny and guided

4 Who brings forth the pasture

5 And reduces it to dusky stubble

3 [1] Fixed etc Determined their various species, properties ways of life etc

And guided : the rational by the reason and also by revelation and the irrational by instinct etc

The Pure

14 Blessed is he who purifies himself

15 And remembers the name of his Lord and prays !

16 But ye prefer the life of this world,

17 Though the Hereafter is better and more enduring

18 Verily this is in the Books of old

19 The Books of Abraham and Moses.

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PRINCIPAL CONTENTS.

God : His power and wisdom 1-5
Pure the 14 16
Revelation its unity 18 19

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18 And the heaven how it is raised?

19 And the mountains, how they are fixed?

20 And the earth how it is spread out?

GOD ALONE THE JUDGE

21 Warn thou then, for thou art only a warner

22 Thou hast no authority over them

23 Unless whoso turns back and disbelieves,

24 Him will God punish with a severe punishment

25 Verily to Us will they return

26 Then will it be Ours to take their account

17 "The camels These animals are of such use or rather necessity in the east that the creation of a species so wonderfully adapted to these countries is a very proper instance to an Arabian of the power and wisdom of God Some however think the clouds (which the original word also signifies) are here intended the heaven being mentioned immediately after but we have preferred to keep to the former because clouds are very seldom if ever seen in Arabia and Mohammed could hardly appeal to them from his desert home more suitably than to their domestic animal which they justly esteemed as the ship of the desert.

PRINCIPAL CONTENTS.

God, His signs, 17 20.

Judgment Day 1-9 8-10 11 God the Judge 21-[illegible]

SURAH LXXXIX—THE DAYBREAK

(*Mecca.*)

The word from which this Surah derives its title occurs in the first verse

OLD HISTORIES

5 Hast thou seen how thy Lord did with Ad

6 Of Iram, who were as pillars ?

7 Whose like has not been created in the land

8 And with Samud, who hewed the rocks in the valley?

9 And with Pharaoh master of the stakes?

10 Who all transgressed in the land,

11 And multiplied corruption therein

12 Wherefore thy Lord poured out upon them the scourge of torment

6. Iram the name of the territory or the city of the Adites

As pillars. Refers to their gigantic stature Or it may refer to the lofty buildings and delightful gardens said to have been built by Shaddad son of Ad in which case however this verse should be translated At Iram adorned with pillars, or lofty monuments

7 If we choose the latter interpretation it should be rendered Whose like has not been erected in the land

GOD HIS KNOWLEDGE

13 Verily thy Lord is in a watch tower

14 As to man when His Lord proves him and honours him and is bounteous to him

15 He says, My Lord honours me

16 But when He proves him and withholds his provisions from him

17 He says, My Lord despises me.

18 Nay! but ye honour not the orphan,

19 Neither do ye urge to feed the poor

20 And ye devour the inheritance devouring greedily,

21 And ye love wealth with exceeding love.

18 A Watch Tower from where He observes the actions of men

19 For worldly prosperity or adversity is not a certain mark either of the favour or disfavour of God

20 Not suffering women or young children to have any share in the inheritance of their husbands or parents

THE JUDGMENT DAY

22. Aye! When the earth is crushed with a crushing

23 And thy Lord comes and the angels also in order

24 And Hell on that day is moved up on that day shall man remember himself but how will remembrance avail him?

25 He will say O that I had sent something forward for my life!

27 O thou soul which art at rest

28 Return to thy Lord, well pleased and pleasing

29 Enter thou among My servants

30 And enter thou My Gardens.

27 Some expound this of the soul which having by pursuing the concatenation of natural causes raised itself to the knowledge of that Being which produced them and exists of necessity rests fully contented or acquiesces in the knowledge of Him and the contemplation of His perfection Others however understand the words of the soul which having attained the knowledge of the truth rests satisfied and relies securely thereon undisturbed by doubts or of the soul which is secure of its salvation and free from fear or sorrow

PRINCIPAL CONTENTS.

SURAH XC —THE SOIL

(*Mecca*)

The Surah takes its name from the word occurring in the first verse.

MAN HIS DUTY

8 Have WE not made him two eyes ?

9 And a tongue and two lips ?

10 And pointed him out the two high ways ?

11 Yet he attempts not the steep one !

12 And what shall make thee know what the steep one is ?

13 To free the captive,

14 Or to feed on the day of famine

15 The orphan of thy kin or the poor that lies in the dust

16 And finally to be of those who believe and enjoin steadfastness on each other and enjoin compassion on each other

17 These are the people of the right hand

8 Him refers to man in verse 4 above

10 The two high ways namely of good and evil

17 The people of the right hand the blessed See Surah lvi. 8

PRINCIPAL CONTENTS

Man his duties 13-16

SURAH XCI—THE SUN

(*Mecca*)

The word occurs in the first verse

THE PURE IN SPIRIT

1 By the sun and its noonday brightness

2 By the moon when she follows him

3 By the day when it brightens

4 By the night when it covers it,

5 By the heaven and Him who built it

6 By the earth and Him who spread it out

7 By the soul and Him who balanced it

8 And breathed into it its wickedness and its piety

9 Now blessed is he who keeps it pure.

10 And lost is he who corrupts it!

8 That is And inspired into it the faculty of distinguishing and power of choosing wickedness and piety

PRINCIPAL CONTENTS

Pure the [illegible] spirit, 1 10.

SURAH XCII—THE NIGHT

(*Mecca*)

The word occurs in the first verse

MEN [illegible] THEIR AIMS

1 By the night when it covers

2 By the day when it brightens up

3 By Him who created the male and the female,

4 Verily your aims are divers!

THE PIOUS

5 But as to him who gives alms and fears to do wrong,

6 And believes in the good

7 To him will WE make easy the way to happiness.

THE UNGODLY

8 And as to him who is covetous and bent on riches,

9 And calls the good a lie

10 To him will WE make easy the way to misery

11 And his wealth shall not avail him when he goes down.

THE BLESSED AND THE DAMNED

12 Verily OURS is the guidance,

13 And OURS the Hereafter and this life

14 And I warn you of the flaming Fire

15 None shall be cast into it but the most wicked

16 Who have called it a lie and turned back

17 But the pious shall be kept away from it —

18 Who gives of his wealth to purify himself,

19 And who offers not favours to any one for a reward,

20 But only as seeking the Face of His Lord the Most High.

21 And in the end he will be well pleased.

20 The Face of his Lord. His glory. This refers to the Beatific Vision.

PRINCIPAL CONTENTS.

Piety, the 5-7.
Reward of the pious 17-21; that of the wicked 14-16.
Ungodly, the 8-11.

SURAH XCIII.—THE BRIGHTNESS.

(*Mecca.*)

The title is derived from the first verse of the Surah.

This and the six following Surahs are expressions of a state of deep mental anxiety and depression, in which Mohammed is assured of God's continued protection. They belong to a period when his success was very dubious, and his future career by no means clearly marked out.

MOHAMMED ASSURED OF GOD'S PROTECTION.

1 By the noon-day brightness,

2 And the night when it darkens,

3 Thy Lord has not forsaken thee, neither is he displeased.

4 And the Hereafter shall be better for thee than the present.

5 And in the end thy Lord will give to thee and thou shalt be well pleased.

6 Did He not find thee an orphan and gave thee a home?

7 And found thee erring and guided thee?

8 And found thee needy, and enriched thee?

9 Then as for the orphan oppress him not

10 And as to him who asks of thee chide him not away

11 And as for the favours of thy Lord, tell it abroad

3 It is related that Mohammed had once turned away from an importunate beggar which later on made him quite uneasy and only when this Surah was revealed was he assured of his repentance having been accepted of his Lord

6. Mohammed lost his father a few days before his birth and his mother in his sixth year when he was thrown upon the care of his grandfather Abdul Muttalib in whose house he remained for another three years, after which again, on the death of his grandfather he was taken under protection by his uncle Abu Talib who died at an advanced age in the third year before the Hegira.

7 From a boy up Mohammed had been a thinker intent on religious subjects, and at the age of 40 he felt confirmed in his earnest strivings after the truth

8 At the the age of 25 Mohammed was obliged to seek for his own livelihood and was only relieved when in the same year Khadijah (a rich lady) extended her hand to him in marriage.

11 God s tender mercy and pity are all-embracing.

PRINCIPAL CONTENTS.

God, His mercy and pity 11

Mohammed assured of God s continued protection 1 11

SŪRAH XCIV—THE OPENING

(Mecca)

The title is taken from the first verse of the Surah

Mohammed Confirmed

1 Have We not opened for thee thy breast?
2 And eased thee of thy burden
3 Which galled thy back?
4 And have We not raised thy name for thee?
5 Then verily with trouble comes ease.
6 Verily with trouble comes ease.
7 And when thou art free, then labour
8 And to thy Lord strive

1. By dispelling and enlarging it to receive the truth and wisdom and prophecy or by freeing thee from uneasiness and ignorance

2 Thy burden that is mental struggle
7 Labour that is to serve God.

PRINCIPAL CONTENTS

Mohammed confirmed 1-8

SURAH XCV—THE FIG

(Mecca)

The word which gives the Surah its title occurs in the first verse

Man His Creation and Fall

1 By the fig and the olive

2 By Mount Sinai

3 And this inviolate soil!

4 We have created man of the most excellent fabric,

5 Then We brought him to be the lowest of the low,—

6 Except those who believe and do good, for them is a reward unfailing.

7 What then shall make thee call the Judgment a lie after this?

8 Is not God the best of judges?

4 5 That is, as the commentators generally expound the passage, We created man of comely proportion of body and great perfection of mind and yet We have doomed him in case of disobedience to be cast into Hell. Some however understand the words of the vigorous constitution of man in the prime and strength of his age and of his miserable decay when he becomes old and decrepit but they seem rather to intimate the perfect state of happiness wherein man was originally created and his fall from thence in consequence of his disobedience to a state of misery in this world and becoming liable to one infinitely more miserable in the next.

PRINCIPAL CONTENTS

Man his creation 4 his fall 5

SURAH XCVI—THICK BLOOD

(*Mecca*)

The Surah derives it name from the word occurring in verse 2

The first five verses are allowed to be the first piece of revelation vouchsafed to the prophet of Islam

THE FIRST CALL

1 Cry in the name of thy Lord who created—

2 Created man from blood

3 Cry for thy Lord is the most bountiful

4 Who taught the use of pen

5 Taught man what he knew not

2 Blood: In the original alak life germ

MAN HIS INSOLENCE

6 Aye verily man is insolent

7 At seeing himself get rich

8 Verily to thy Lord is the return

9 What thinkest thou of him who holds back

10 A servant when he prays ?

11 What thinkest thou ? If he followed the guidance or enjoined piety ?

12 What thinkest thou ? If he called it a lie and turned his back ?

13 What ! does not he know that God sees ?

19 Nay obey not him but worship and draw near to Him

9 Of him This refers to Abu Jahl

10 Servant, or lit slave

PRINCIPAL CONTENTS

SURAH XCVII — POWER

(*Mecca*)

The Surah is named from the word in the first verse

The Koran Revealed

1 Verily We have revealed it on the night of power

1 The night of power This was the night Mohammed received his first revelations. The Moslem doctors generally place this night sometime during the last ten nights of Ramazan and the more accepted date is the night which falls between the 23rd and 24th days of that month

PRINCIPAL CONTENTS

SURAH XCVIII.—CLEAR EVIDENCE

(*Medinah.*)

The Surah derives its name from the word which occurs in verse 1.

THE UNITY OF RELIGION.

And those who were given the Book were not divided among themselves until after that there had come to them the evidence.

4. And they were only commanded to serve God, being sincere in religion, and upright, and to be steadfast in prayer and give alms; and that is the standard religion.

PRINCIPAL CONTENTS.

People of the Book commanded to worship God alone.

SURAH XCIX.—THE EARTHQUAKE

(*Mecca.*)

The word from which the Surah is named occurs in the first verse.

THE JUDGMENT DAY.

On that Day shall men come forward in distinct classes to see their works.

7 And whoso has done an atom's weight of good shall see it

8 And whoso has done an atom's weight of evil shall see it

PRINCIPAL CONTENTS

Judgment Day 6-8

SURAH C.—THE CHARGERS

(*Mecca*)

The word occurs in the first verse

THE JUDGMENT DAY

6 Verily man is to his Lord ungrateful!

7 And verily he is a witness thereof

8 And verily in the love of pleasure he is keen

9 Ah! does not he know that when what is in the tombs is laid bare

10 And what is in the bosoms is brought forth

11 Verily their Lord shall on that day be fully informed about them

8 Pleasure lit good of worldly things

PRINCIPAL CONTENTS.

Judgment Day 9-11

Man ungrateful 6

SURAH CI.—THE STRIKING.

(Mecca.)

The title is derived from the first verse of this Surah.

THE JUDGMENT DAY.

5. Then as to him whose balance is heavy—his will be a life well pleasing.

6. And as to him whose balance is light—his abode is the Pit.

PRINCIPAL CONTENTS.

Judgment Day 5, 6.

SURAH CII.—DESIRE.

(Mecca.)

The first verse of this Surah gives it the title it bears.

VAIN DESIRES.

1. The desire of increase occupies you
2. Till ye come to the graves.
3. Nay, in the end ye shall know.
4. Again, nay, in the end ye shall know.
5. Nay, if ye only knew it with certainty!
6. Ye shall surely see Hell.

7 Again ye shall surely see it with an eye of certainty

8 Then shall ye be asked on that day about the pleasures.

PRINCIPAL CONTENTS

Increase, desire of 1-6.
Judgment Day 8

SURAH CIII.—THE AFTERNOON

(*Mecca.*)

The word occurs in the first verse.

THE FATE OF MAN

1 By the age!

2 Verily man is in loss,

3 Except those who believe and do good, and enjoin truth and enjoin steadfastness on each other

PRINCIPAL CONTENTS.

Man, his fate 1-3

SURAH CIV.—THE SLANDERERS.

Mecca.

This word occurs in the first verse.

SLANDER AND BACKBITING.

1. Woe to every slanderer, backbiter!
2. Who hoards up wealth and counts it over.
3. He thinks that his riches will be with him for ever!
4. Aye, he will surely be cast into the crushing Fire.

2. Counts, etc. His [illegible] use of his wealth.

PRINCIPAL CONTENTS.

Slanderers, 1
Miserly, the, 2

SURAH CV.—THE ELEPHANT.

(*Mecca.*)

The word occurs in the *first* verse.

In the year of Muhammad's birth Abrahah the Christian [illegible] Yemen had built a church at Sanaa with a design to draw the Arabs to go on pilgrimage there instead of visiting the temple of Mecca. [illegible] disappointed in this, he determined to destroy the Kaabah, and set out against it at the head of a large army, wherein was also a huge elephant, an animal quite new to the Arabs [illegible] tradition. They reached [illegible], but the [illegible] [illegible] out in their ranks, and they retreated in disorder.

OF ABRAHAH'S ATTACK

1 Hast thou seen how thy Lord did with the masters of the elephant ?

2 Did not He make their stratagem lead them astray ?

3 And send down upon them afflictions in succession

4 To inflict upon them punishment prescribed

5 And make them like leaves of corn eaten down ?

3 It may also be rendered And send down upon them birds in flocks for the word translated *afflictions* also means birds. See Surah xvii 14, and notes thereon.

The word occurs in the first verse.

4 Or To cast down upon them stones of baked clay

It is supposed that the pestilence was small-pox as the word for small-pox also means small stones in reference to the hard gravelly feeling of the pustules.

PRINCIPAL CONTENTS.

Abrahah's attack on Mecca 1-5

SURAH CVI.—THE KOREISH

(*Mecca*)

GOD'S GOODNESS

1 For the uniting of the Koreish

2 Their uniting for the caravan of winter and summer

3 Let them serve the Lord of this House

4 Who provides them against hunger and has made them safe from fear

2 This refers to the custom of sending out regularly from Mecca two caravans, one in winter and the other in summer to bring supplies of provisions from Yemen and Syria to keep off famine.

4 Fear Refers to Abrahah's Invasion

PRINCIPAL CONTENTS

Annual caravans, 1-4

SURAH CVII —RELIGION

(Mecca.)

The word occurs in the first verse

THE INFIDEL

1 What thinkest thou of him who calls the Religion a lie ?

2 He it is who pushes away the orphan

3 And urges not others to feed the poor

4 Then woe to those who pray

5 Who in their prayers are careless

6 Who make a show of devotion

7 And refuse help to the needy

1 [illegible] ment

PRINCIPAL CONTENTS.

Religion who give it the lie 1 ~
Prayers careless, 5 for a show 6 without a pitying heart ~

SURAH CVIII —THE ABUNDANCE

(Mecca.)

The word occurs in the first verse

Promise of God

1 Verily We have given thee an abundance
2 Then pray to thy Lord and stand upright

PRINCIPAL CONTENTS

Promise of God 1 2

SURAH CIX —THE UNBELIEVERS

(Mecca.)

This Surah is an open declaration of faith to the unbelievers hence its title.

An Open Declaration

1 Say thou Ye who disbelieve;
2. I do not worship what ye worship,

2 Their uniting for the caravan of winter and summer

3 Let them serve the Lord of this House

4 Who provides them against hunger and has made them safe from fear

2. This refers to the custom of sending out regularly from Mecca two caravans, one in winter and the other in summer to bring supplies of provisions from Yemen and Syria to keep off famine.

4 *Fear* Refers to Abrahah's Invasion

PRINCIPAL CONTENTS

Annual cara ans 1 4.

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5 Who in their prayers are careless

6 Who make a show of devotion

7 And refuse help to the needy

1 Re[illegible] It also means Judgment

PRINCIPAL CONTENTS

SURAH CVIII.—THE ABUNDANCE

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The word occurs in the first verse

PROMISE OF GOD

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PRINCIPAL CONTENTS

SURAH CIX.—THE UNBELIEVERS

(*Mecca*.)

This Surah is an open declaration of faith to the unbelievers hence its title

AN OPEN DECLARATION

1 Say thou Ye who disbelieve
2 I do not worship what ye worship,

3 Nor do ye worship what I worship

4 Neither will I worship what ye worship,

5 Neither will ye worship what I worship—

6 Ye have your religion, and I have my religion

PRINCIPAL CONTENTS

Moslems their position clearly defined 1-6.

SURAH CX —HELP

(Medinah)

The word occurs in the first verse

THE CONQUEST OF MECCA

1 When comes the help of God and the Victory

2 And thou seest men entering the religion of God in troops

3 Then celebrate the praise of thy Lord and ask pardon of him verily He is ever relenting

1 The Victory , of Mecca which happened in A H 8 when people flocked to accept Islam

PRINCIPAL CONTENTS

Victory of Mecca, 1-3

SURAH CXI.—ABU LAHAB

(*Mecca*.)

The word occurs in the first verse

ABU LAHAB CURSED

1 Perish the hands of Abu Lahab and perish he!

2 His wealth shall avail him not nor his gains.

1 Abu Lahab was the surname of Abdul Uzza an uncle of Mohammed He was a most bitter enemy to his nephew and opposed the establishment of his new religion to the utmost of his power When the prophet had called together his own people and *told them of his* message from on high Abu Lahab cried out Perish thou! Was it for this thou hadst called us? and took up a stone to cast at him which occasioned this passage

By the hands some by a synecdoche understand his person others by a metonymy his affairs in general they being transacted with those members or his hopes in this world and the next

PRINCIPAL CONTENTS

SURAH CXII.—THE UNITY

(*Mecca*.)

This Surah is a declaration of the Islamic faith in the Unity of God hence the title

THE UNITY OF GOD

1 Say thou He is the one God!

2. God the eternal!

3. He begets not

4. And is not begotten!

5. And there is not one like to Him

PRINCIPAL CO[illegible]TS

God the on[illegible] 1 has no son 3 nor any like 5

SURAH CXIII—THE DAYBREAK

(Mecca)

The word occurs in the first verse

In the Name of God

1. Say thou I betake me to the Lord of the daybreak

2. From the evil of what He has created

3. And from the evil of the night when it comes on

4. And from the evil of those blowing on knots

5. And from the evil of the envier when he envies

2. Th[illegible] from th[illegible] [illegible] either from the [illegible] and evil [illegible] of those being [illegible] [illegible] natural effects of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in the whole [illegible] [illegible] from these two [illegible]

4. Those blowing, etc. [illegible] [illegible] in a [illegible] to blow on them, [illegible] at the same [illegible] [illegible]

meant tions over them in order to work on and debilitate the person they had a mind to injure

PRINCIPAL CONTENTS

God refuge in from evils, 1-5

SURAH CXIV—MEN

(*Mecca*)

The word occurs in the first verse

Refuge in God

1 Say thou I betake me to the Lord of men

2 King of men

3 God of men

4 From the evil of the whisperer who slyly withdraws,

5 Who whispers into the bosoms of men

6 From Jinn and men

4 That is, the evil spirits

PRINCIPAL CONTENTS.

God refuge in from evil spirits 1-6

ADDENDA

Surah ii 2 And observe prayer

Prayer is the first of the four fundamental points of religious practice in Islam It was by Mohammed regarded so necessary a duty that he used to call it the pillar of religion and the key of Paradise Its value is set forth in Surah xxix 44

That this important duty might not be neglected Mohammed obliged his followers to pray five times every twenty four hours, at certain stated times namely 1 Between dawn and the sun rise 2 After the sun has begun to decline from the meridian 3 In the afternoon before sun-set 4 After sun set, and before the day is shut in 5 Before the first watch of the night These prayers are always binding upon all Moslems, but there are other prayers which are supererogatory in accordance with the practices of the Prophet

The principal thing to be regarded in the discharge of this duty is the inward disposition of the heart which is the life and spirit of prayer it most punctual observance of the external rites being of little or no avail if performed without due attention reverence devotion and hope. See Surah lxxxvii 14 15 lxvi 12 xlii 34 35, vii 51 204 ii 162 239 etc

Surah ii 172.

Mohammed s definition of charity embraced the wide circle of kindness. Every good work, he would say is charity Your smiling in your brother s face is charity an exhortation addressed to your fellow men to do good is equal to almsgiving your putting a wanderer in the right road is charity your assisting the blind is charity your removing stones and thorns and other obstructions from the road is charity your giving water to the thirsty is charity

Surah ii 187 Rancour is worse than slaughter

The primary significance of the Arabic word fitnah translated rancour is burning with fire It signifies a trial or probation and affliction distress or hardship and particularly an affliction whereby one is tried, proved or tested Vid L. W Lane s Arabic-English Lexicon p. 2335

Surah ii 230. At the same time the Prophet emphatically said —

Cursed is the second husband who makes the wife (divorced) lawful for her first husband, and cursed is the first husband for whom she is made lawful.

Surah ii 272. The following are some of the teachings of Mohammed on the subject of education —

To acquire knowledge is binding upon all Moslems whether men or women.

The ink of the scholar is more holy than the blood of the martyr.

Paradise is open to him who leaves behind him his pen and his ink.

The world is supported by four things only: the learning of the wise, the justice of the great, the prayer of the righteous, and the valour of the brave.

A mind without erudition is like a body without a soul.

Glory consists not in wealth but in wisdom.

Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it praises the Lord; who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when bereft of our friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armour against our enemies. With knowledge the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next.

Seek for knowledge even if it be in China.

He who leaves his home in search of knowledge walks in the path of God.

He who travels in search of knowledge, to him God shows the way to Paradise.

One hour's meditation on the work of the Creator is better than seventy years of prayer

To listen to the instructions of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs—more meritorious than standing up in prayer for a thousand nights

To the student who goes forth in quest of knowledge, God will allot a high place in the mansions of bliss; every step he takes is blessed and every lesson he receives has its reward

The seeker of knowledge will be greeted in Heaven with a welcome from the angels.

To listen to the words of the learned, and to instil into the heart the lessons of science, is better than religious exercises.

Him who favours learning and the learned, God will favour in the next world.

He who honours the learned honours me

Surah ii 274

While inculcating charity in the widest sense of the word the Prophet of Islam condemned beggary in unfaltering terms. I shall here instance only one! A man came to the Prophet begging alms the Prophet said Have you nothing at home? Yes said he I have a large carpet with one part of which I cover myself and spread the other and a wooden cup out of which I drink water The Prophet said Bring me the carpet and the cup And when the man brought them, Mohammed took them in his hands and said Who will buy these? A man said, I'll buy them for one dirhem The Prophet said, Who will give more? This he repeated twice or thrice until another man paid two dirhems. Mohammed gave away the carpet and the cup to that man and taking the two dirhems gave it to the man saying Buy food with one of them and give it to your family that they may make it their sustenance for a few days, and buy a hatchet with the other and bring it to me And when the man brought it, Mohammed himself put a handle to it, and giving it to the man said, Go thou cut wood, and sell it and let me not see thee for a fortnight. The man did as he was commanded and when after a fortnight he came to Mohammed he had already got ten dirhams. The Prophet blessed him and said Buy a garment with part of them and food with part. And verily

that they [illegible] had eaten [illegible] which though [illegible] bore [illegible] to [illegible] the one which he hated the [illegible] whereon [illegible] Mohammed [illegible] from [illegible] which [illegible] The other features of this story has been examined in my Commentary [illegible] Mohammed pp 233-6 Calcutta, 1910

Sarah [illegible] Among the sayings of Mohammed are the following —

The [illegible] creatures are those who when they meet [illegible] remind [illegible] and the worst of [illegible] creatures are those who [illegible] had [illegible] dissever friends and seek out the defects of people [illegible]

[illegible] the faces in the world shall have two tongues [illegible] the D[illegible] ment

It [illegible] to injure people's reputations or to expose [illegible] one any [illegible] or to talk [illegible] ly

[illegible] backbiter shall be shut out from Paradise

The [illegible] you can make for backbiting is immediately to ask pardon [illegible] whom you have injured and to say O God pardon me for what I have done and to determine not to do so again

that so you might take from them part of what ye have given them, unless they are guilty of a plain filthy action but associate kindly with them for if ye hate them it may be ye hate a thing wherein God has placed much good for you

24 And if ye desire to exchange a wife for another, and have also given the one of them a treasure, take not away anything therefrom Will ye take it by slandering her and doing her a flagrant wrong ?

25 And how can ye take it, when the one of you has gone in to the other and they have received from you a strict bond ?

23 Unless they are guilty etc in which case they lose their dowry

But associate good for you This embodies a piece of sound advice to the husbands about to throw away their wives

24 Exchange a wife etc by divorcing one and marrying another

A treasure ever so large a dower

Will ye take it, etc One of the most touching passages in the Koran

Slandering her accusing her of immodesty which is the only excuse to keep back the settlement already made upon her See notes on verse 23 above

FORBIDDEN MARRIAGES

26 Marry not women whom your fathers have married, except what is already past for this is a shame, and hateful and an evil way

27 Forbidden to you are also your mothers and your daughters, and your sisters, and your aunts, both on the father and mother's side and your nieces on the brother and sister's side, and your foster mothers, and your foster-sisters, and the mothers of your wives, and your step-daughters who are under your tuition, born

wives to whom ye have gone in—but if ye have
o in to them then it is no crime in you to marry
-and the wives of your sons who proceed out of
ns and ye shall not marry two sisters—except
t is already past Surely God is gracious, com
ate

Also married women, except what your right
ave already possessed thus is ordained you from
Outside this ye are allowed to seek wives by
of your wealth with modest conduct, and with
ication And give them for the advantage, ye
from them their dowry —this is the law but it
rime in you to make agreements over and above
· Surely God is knowing wise.

Except what your right hands, etc See notes on verse 3

I MAY BE MARRIED

And whoso among you has not means enough
rry free believing women, then let him marry
f your slave-girls as ye have already got under
ands and such as believe God well knows your
Ye are the one from the other then marry them
he consent of their people, and give them their
according to justice—living chastely with them,
t fornicating and not taking them for concubines.

And if after marriage they commit adultery
or them is a punishment half of that for free
n This is for him among you who is afraid of doing
but if ye abstain, it is better for you And God
ious, compassionate

God desires to make this known to you and to
you in the way of those who have been before you
turn to you in mercy God is knowing wise.

that so you might take from them part of what ye have given them unless they are guilty of a plain filthy action but associate kindly with them for if ye hate them it may be ye hate a thing wherein God has placed much good for you

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of your wives to whom ye have gone in—but if ye have not gone in to them then it is no crime in you to marry them —and the wives of your sons who proceed out of your loins and ye shall not marry two sisters—except where it is already past Surely God is gracious, com passionate.

28 Also married women except what your right hands have already possessed this is ordained you from God Outside this ye are allowed to seek wives by means of your wealth with modest conduct and with out fornication And give them for the advantage, ye receive from them their dowry —this is the law but it is no crime in you to make agreements over and above the law Surely God is knowing wise.

28 Except what your right hands, etc. See notes on verse 3 above

SLAVES MAY BE MARRIED

29 And whoso among you has not means enough to marry free believing women, then let him marry such of your slave girls as ye have already got under your hands and such as believe God well knows your faith Ye are the one from the other then marry them with the consent of their people, and give them their dower according to justice—living chastely with them, and not fornicating and not taking them for concubines.

30 And if after marriage they commit adultery then for them is a punishment half of that for free women This is for him among you who is afraid of doing wrong but if ye abstain, it is better for you And God is gracious, compassionate

31 God desires to make this known to you and to guide you in the way of those who have been before you, and to turn to you in mercy God is knowing wise.

32. God desires to turn Himself to you, but they who follow their own lusts, desire that ye go wide astray God desires to make it light to you, for man was created weak

29 Ye are the one *from* the other both of you come of the same stock one of the most charming appeals of the Koran It aims at levelling the old land marks in Arabia of the distinction between a free-born Arab and a negro slave

Marry them etc Slave-girl might be married lawfully but there is absolutely no provision for concubinage in Islam

30. *For them a punishment*, etc The reason of this being that they are not presumed to have so good education

31. *They who follow their own lusts* are mentioned in contra distinction to those who are afraid of doing wrong in verse 30 above

God desires to make it light to you He only ordains such laws as ye can receive without difficulty

Man was created weak in law sufficient regard has been done to his weaknesses.

WEALTH ITS USE AND ABUSE

33 Ye believers, devour not your wealth among yourselves in vanity unless there is merchandizing among you by your own consent and kill not your selves Truly God is to you compassionate

34 And whoever does this maliciously and wrongfully We will surely cast him into the Fire,—and this is easy with God

35 If ye avoid the deadly sins which are forbidden you, We will blot out your faults, and We will introduce you with an honourable entry

36 Covet not the gifts by which God has raised some of you above the others for the men is a portion of what they earn, and for the women also a portion of what they earn therefore ask of God for His grace. Surely God has knowledge of all things

37 To every one WE have appointed kindred, as heirs of what their parents and kindred leave, and to those with whom your right hands have joined in contract Give them their portion. Surely God is a witness over all things

33 In vanity in foolish display

Kill not yourselves, by committing mortal sins, or such crimes as will destroy yourselves

35 The deadly sins, such as associating anything with God murder, calumniating women, wronging orphans, sacrificing principles, of life-duty, disobedience to parents some add to it pride idleness, gluttony lust avarice envy wrath The commentators also hold that there is no end to the number of such sins

36 The gifts such as honour power riches and other advantages. Here probably it refers to the distribution of inheritances according to the preceding ordinances whereby some have a larger share than others

What they earn they shall be blessed according to their deserts and ought therefore instead of displeasing God by envying others, to endeavour to merit His favour by good works, and to apply to Him by prayer and perseverance.

37 Those whom your right hands, etc. By this law an intimate friend also of the deceased has a share in his estate It is fixed at a sixth of the whole property

In contract, i of friendship

Of Women

38 Men are agents of women in that God has blessed some of them above the others and for that they lay out their substance for them The virtuous women are devoted careful in secret, as God has taken care of them But those whose perverseness ye fear chide them, and then remove them into beds apart, and chastise them but if they are devoted to you, seek not an occasion against them for God is high, great

39 And if ye fear a breach between a man and wife, then appoint a judge from his family and a judge

from her family if they seek for reconciliation God will effect a reconciliation between them God is knowing wise.

39 Appoint a judge etc. The matter is to be referred to arbitration for reconciliation as far as possible

SOME DUTIES

40 Worship God and join not anything with Him Be good to parents, and to kindred and to orphans, and to the poor and the neighbour whether of kin or a stranger and to your companion, and to the homeless, and those whom your rights have possessed Surely God loves not the proud, the vain boaster

40. Those whom your right hands, etc. i the slaves.

THE COVETOUS

41 Who are niggardly themselves, and bid others be niggards, and hide what God of His bounty has given them for the ungodly WE have prepared a shameful chastisement

42. And who spend their wealth to be seen of men and believe not in God and the Judgment Day Whoso has the devil for his companion, truly an evil companion he has

43 But what if they believe in God and the Judgment Day and give alms of what God has given them? Surely God knows them

44 Verily God will not wrong any one of the weight of a mite, and if it is a good action He will double it and will reward it from His presence with a great reward

44 God will not wrong etc either by diminishing in the reward due to his good actions or too severely punishing his sins On the contrary He will reward the former far above their deserts See Surah vi 161

THE UNGODLY

45 Then, how will it be with them when WE shall bring a witness out of each people, and shall bring thee a witness against them? On that Day those who have not believed and have risen against the apostle, shall wish the earth were levelled with them and they shall not hide anything from God

45 How will it be etc. One of the most soul-stirring passages in the Koran

PRAYER

46 Ye believers, come not to prayer when ye are drunk, until ye understand what ye say nor when ye are polluted unless ye are travelling on the road until ye have washed yourself. But if ye are sick or on a journey or any of you come from easing nature, or have touched women and find no water take fine clean sand and rub your faces and your hands with it surely God is lenient, gracious

51 Verily God will not pardon the giving Him an equal but will pardon any other sin except that, to whom He pleases. And whoso associates anything with God surely he has devised a great sin

46. When ye are drunk. The reason here given against drinking is that it affects the understanding as to what a man says when standing up to pray a thing very essential in prayer for which reason it is here expressly forbidden

THE COVETOUS

56 Do they desire a share in the kingdom who will not bestow on their fellowmen the speck in a date-stone?

60 As to those who have believed and done good, WE will introduce them into Gardens neath which

rivers flow to continue therein for ever;—for them are wives purified, and WE will lead them into perpetual abodes.

61. Surely God commands you to restore what ye are trusted with to the owners, and when ye judge between men to judge with equity; and excellent indeed is to what God exhorts you. And God both hears and sees.

56. The speck in a date-stone. The original word signifies small dent on the back of a date-stone, and is used to express a thing of no value.

The conduct of the covetous is here remarkably put forth: he will desire for a kingdom himself, but will not brook the least good that may find its way to any one beside himself.

61. This passage was revealed on the day of the Conquest of Mecca. When Mohammed proceeded to the Kaabah and would have entered it, Osman b. Talhah, the ancient custodian, locked the door. A follower of Mohammed who was standing close to him snatched the keys out of the old man's hand and would h[a]ve given them to Abbas, an uncle of Mohammed, who was already th[e] custodian of the well Zamzam, but the Prophet immediately caused them to be returned to the venerable officer, and so won him by his kindness that h[e] not merely threw open the doors but actually embraced Islam.

BELIEVERS.

62. Ye believers, obey God and obey the apostle and those in authority among you; but if ye differ in anything, refer it to God and the apostle, if ye believe in God and the Judgment Day; this is the best, and fairest way of settlement.

63. Hast thou not observed those who profess that they believe in what has been revealed to thee, and what has been revealed before thee? they seek the judgment of Taghut, though commanded not to believe in him, and the devil has seduced them into a wide error.

64 And when it is said to them, Come, to what God has revealed and to the apostle thou seest the hypocrites turn aside from thee with great aversion

65 But how will it be when a misfortune shall befall them for what their hands have sent before them? Then will they come to thee swearing by God We only intended to promote good and concord.

66 These,—God alone knows what is in their hearts therefore withdraw from them and admonish them and speak into their hearts a word which may tell

71 Whoever obeys God and the apostle—they shall be with those to whom God has been gracious, of the prophets, and the truthful, and the martyrs, and the good an excellent company these.

63. Taghut was an idol of the tribe of Koreish at Mecca, whence this word is sometimes used in the Koran to mean anything worshipped beside God.

This passage was occasioned by the following incident A certain Jew had a dispute with a wicked Moslem, the latter appealed to the judgment of Kaab b. al Ashraf a principal Jew and the former to Mohammed. But at length they agreed to refer the matter to the Prophet singly who gave it in favour of the Jew but the Moslem refused to acquiesce in his sentence, but would needs have it reheard by some one else of the Jews.

65. For what their hands, etc for what they have done themselves

71 The blessed include the believers, the prophets, the truthful the martyrs in a good cause and the good

PRECAUTION TAKEN

73 Ye believers, take your precaution advance in detachments, or advance in a body

74 There is of you who would lag behind and if a reverse befall you, he says, Verily God has been gracious to me that I was not present with them

75 But if success attend you from God he will say (as if there never was a friendship between you and him) Would I were with them for then should I have acquired a great merit

76 Let them therefore fight in the way of God who part with the life of this world in exchange for the Hereafter for whoso fights in the way of God, whether he is slain or is victorious We will give him a great reward

73. Take your precautions, *i* be vigilant and provide your selves with arms and necessaries.

i This is said of the easy going people who would hazard no danger for their principles.

75. A If there never was, etc., as if there was no common interest in the cause which you espoused; he attended not to the public but to his personal interest

Or these ma taken as the words of the hypocrites among them insinuating that he stayed not behind in war by his own fault but was left by the other Moslem so as not to be able to participate in the glory and good fortune of the victory

76 Who part with the life etc., who venture the r persons and their wealth in the cause of God

A LAWFUL WAR

77 And what ails you that ye do not fight in the way of God, and for the weak among men, women and children, who cry [illegible] d bring us forth from this

This is from thee say thou All is from God But what has come over them that they are so far from understanding what is said to them ?

81 Whatever good happens to thee, it is from God and whatever evil befalls thee, it is from thyself And WE have sent thee to men as an apostle and God suffices for a witness

82 Whoso obeys the apostle, obeys God and whoso turns back, surely WE have not sent thee to be a keeper over them

83 And they say Obedience yet when they go away from thee, part of them brood by night over other than thy words but God writes down what they brood over therefore let them alone, and trust in God surely God is a sufficient protector

84 Do not they consider the Koran? If it emanated from any other than God, they would surely have found therein many contradictions.

86 Fight therefore in the way of God, and oblige not any except thyself and stir up the believers, that God may restrain the violence of the unbelievers surely God is stronger and more able to punish

77 The object of the Islamic warfare, as here given, is the defence of the weak men, inoffensive women and children from the oppression at Mecca where they were left behind being either detained there forcibly by the Koreish or for want of means to fly for refuge at Medinah

80 To them to thy followers, the Moslems

From thee addressed to Mohammed and they forget that their own evil deeds would not go unpunished or that it was actually the consequence of their own disobedience to the Prophet This refers in fact to the murmuring of the Moslems at the defeat of Ohad under circumstances given below

In A H 3 the Meccans under Abu Sufyan attacked the Moslems at Medinah, with 3000 strong and the battle of Ohad followed At

this moment Mohammed could muster only 700 men. His strict orders to his followers were not to fight but to stand firm and maintain their position, and the archers were to keep to their posts let the battle go as it might lest the cavalry should fall upon his rear. For a time fortune seemed to smile upon the Moslems, and the Koreish were retreating, when all of a sudden the Moslem archers forgot the commands of Mohammed and leaving their post dispersed in search of spoil. The Koreish general at once perceived their folly and rallying the horse fell on the rear of the Moslems. The infantry of the Koreish also turned and the Moslem troops taken both in rear and front had to renew the battle at fearful odds. But they lost the day.

All is from God as the result of your own good or evil deeds.

81 From thyself, i.e., the result of thine own evil deeds.

82. We have not sent, etc. It is not thine to take an account of their actions for this is God's part; thou canst only preach and admonish.

84 It is here held that there are no contradictions in the Koran.

86 Oblige not any, etc. The prophet only was under an indispensable necessity of obeying God's commands, however difficult, but others might choose, though at their peril.

Restraining the violence of the unbelievers is here mentioned as the object of the Islamic warfare.

GOOD AND EVIL

87 He who shall intercede with a good intercession shall have a portion thereof, and he who intercedes with an evil intercession shall have a portion thereof, and God keeps watch over everything.

87 A good intercession, ... to maintain the right of a man or prevent his being wronged.

SALUTATIONS

88 When ye are greeted with a greeting, greet ye with a better greeting, or return the same. God takes count of all things.

89 God! there is no God but He! He will surely gather you together on the Judgment Day—there is no doubt of it. And who is more true than God in what He says.

88 Whereas the pre-Islamite Arabs wished each other Good morning' Good evening and so forth Mohammed when he had established the brotherhood among believers taught that their chief salutation to each other ought to be Peace to you

A better greeting by adding something farther as the mercy of God and His blessing in reply to the above salutation

According to Mohammed he who rides must be the first to make the salute to him who walks he who walks to him who is sitting small party to a large party and the young to the old

HOMICIDE

94 It is not for a believer to kill a believer, unless by mistake and whoso kills a believer by mistake is bound to free a believer from slavery, and pay a fine to the family of the slain, unless they remit it as alms.

95 And whoso kills a believer designedly, his reward is Hell to continue therein for ever and God will be angry with him and will curse him, and will prepare for him a great punishment

96 Ye believers, when ye are on a march in the way of God, use discernment, and say not to him who salutes you, Thou art not a believer in your greed for the life of this world, surely with God are abundant spoils Such ye have formerly been, but God has been gracious to you therefore use discernment, surely God is informed of what ye do

96 The insatiable desire of the Arabs for plunder often led them to fall upon innocent Moslems under the pretext that they were unbelieving hostile people and might therefore be warred upon in anticipation of a supposed attack from them.

THE STRIVERS IN THE WAY

97 Those believers who sit still, not having any hurt, and those who exert themselves in the way of God with their substance and their persons, shall not

108 From men they hide themselves but they cannot hide themselves from God, for He is with them when they contemplate by night a thing which pleases Him not and God comprehends what they do

109 Ay ye are of those who plead for them in the life of this world but who will plead with God for them on the Judgment Day and who will be their patron?

110 Yet whoso has done evil or injured his own soul and then asks pardon of God, will find God forgiving compassionate

111 And whoso commits a wickedness, commits it against his own soul And God is knowing wise

112 And whoso commits a sin or iniquity and then lays it on the innocent shall surely bear the guilt of calumny and a manifest crime

113 Were it not for the grace and mercy of God to thee surely a part of them had resolved to mislead thee but they only mislead themselves, and shall not hurt thee at all. And God has revealed to thee the Book and wisdom and has taught thee what thou knewest not Surely the grace of God has been great towards thee

114 There is no good in most of what they talk about in private unless of him who enjoins charity or what is right or good will among men whoso does this to please God, We will surely give him a great reward

115 But whoso separates himself from the apostle after that the way has been made plain to him, and follows any other way than that of the believers, We will make him to obtain to what he is inclined and cast him into Hell and evil the journey thither

116 Verily God will not pardon the giving Him an equal but He will pardon anything beside that to whom He pleases and whoso associates anything with God is led wide astray

118 Whoso takes the devil for his patron beside God, he loses terribly

119 He makes them promises, and stirs them up but the devil only makes deceitful promises

122 It will not be as ye will nor as the people of the Book will whoso does evil shall be rewarded for it, and shall not find beside God a patron or a help

123 But whoso does good, whether male or female and is a believer these will enter the Garden, and they will not be wronged at all

124 And who is better in religion than he who strives with his face to God and does good and follows the faith of Abraham the upright man and God took Abraham for His friend

125 God's is what is in the heavens and what is in the earth and surely God encompasses all things.

106 This and the succeeding verses were occasioned by the following remarkable incident. Toma, of the sons of Zafar one of Mohammed's companions, stole a coat of mail from his neighbour, Kitadah, in a bag of meal and hid it at a Jew's named Zaid Toma being suspected the coat of mail was demanded of him, but he denied he knew anything of it. They then followed the track of the meal which had run out through a hole in the bag, to the Jew's and there seized it, accusing him of the theft but the Jew produced witnesses of his own religion that he had it of Toma The sons of Zafar then came to Mohammed and urging the innocence of Toma desired him to defend his companion's reputation and condemn the Jew. But Mohammed at once saw into the fact of the case and condemned Toma whereupon the sons of Zafar departed from him and relapsed into idolatry

108 They contemplate by night, etc., they secretly contrived (as it appears) means by false evidence or otherwise to lay their crimes on the innocent Jew

114 To enjoin charity what is right and good-will among men are the greatest of virtues in the sight of God.

122 God's judgment will surely come to pass in spite of men's desires to the contrary

A patron etc see Surah iv 45 11 1d

ABOUT WOMEN

126 They ask thee concerning women, say thou God instructs you concerning them and that which is read to you in the Book concerning female orphans to whom ye give not what is ordained them neither ye marry them and concerning infants and that ye deal equitably towards orphans and what ye do of good surely God knows it

127 If a wife fear ill usage or aversion on the part of her husband it is no crime in them both, if they should be reconciled to each other surely reconciliation is the best Human beings are inclined to vice but if ye behave with kindness and fear God —surely God is informed of what ye do

128 And surely it is not in your power to act equitably towards women, although ye fain would do it yet turn not with all aversion nor leave her like one in suspense and if ye are reconciled, and fear God then surely God is gracious, compassionate

129 And if they separate God will satisfy them both of His abundance Verily God is omnipresent wise

130 And whatever is in the heavens and the earth is God's. We have already enjoined those to whom the Book was given before you and yourselves to fear God And if ye disbelieve surely God's is what is in the heavens and the earth and God is independent praised

131 And God's is what is in the heavens and what is in the earth; and God is a protector sufficient.

132 If He please, He can take you away, ye people! and bring others; and God has power to do it.

133 Whoso desires the reward of this world—verily with God is the reward of this world and the Hereafter; and God both hears and sees.

126 Concerning women, etc., i.e., as to the share they are to have in the distribution of the inheritances of their deceased relations; for it seems that the Arabs were not satisfied with Mohammed's decision on this point against the old customs.

God instructs you, etc. He has already made known His will to you by revealing the passages concerning the inheritances in the beginning of this chapter.

Neither ye marry, etc., or the words may be rendered in the affirmative, and whom ye would marry. For the pre-Islamite Arabs used to wrong their female orphans in both instances, obliging them to marry against their inclinations if they were beautiful or rich, or else not suffering them to marry at all, that they might keep what belonged to them.

Concerning infants, i.e., male children of tender years, to whom the Arabs used to allow no share in the distribution of their parents' estates.

128 The proviso in verse 3 above, is here said to be impracticable; hence the argument of some doctors that polygamy is not countenanced by Islâm.

Take moreover the saying of Mohammed: "Whoso has more than one wife at a time, and does not love them all equally, or otherwise carry himself equally between them, shall appear before God with half his body fallen off." What does this point to, if not the severe importance of the justice and equity in the proviso?

Yet turn not, etc. To legalise the existing polygamy of his day Mohammed advised his followers, that in their present cases though they could not use all their wives with equal love as required in the proviso, they ought to observe some measure of justice towards them; for if a man had already married before the operation of the law, he might still act equitably so far as may be. This was a mere formal measure to defeat the evils of polygamy at this stage.

In suspense, i.e., like one that neither has a husband nor is divorced, and at liberty to marry elsewhere.

JUSTICE

134 Ye believers, stand fast to justice when ye bear witness before God, although it is against yourself or your parents, or your kindred whether the party is rich or poor truly God is more worthy than them both Therefore follow not your lust lest ye swerve And whether ye wrest your evidence or decline giving it, surely God is informed of what ye do

135 Ye believers believe in God, and His apostle and the Book which He has revealed to His apostles, and the Book which He revealed heretofore and whoso believes not in God and His angels and His Books, and His apostles, and the Hereafter has surely gone wide astray

136 Verily they who believed and afterwards disbelieved, and then believed again and after that disbelieved and increased in unbelief God will never pardon them or guide them into the way

137 Announce to the hypocrites that for them is a painful punishment

138 Those who take the unbelievers for patrons beside the believers, do they desire honour with them? But all honour is with God

139 And He has already revealed to you in the Book, When ye shall hear the signs of God they shall not be believed, but shall be mocked at Therefore sit not with them unless they engage in other discourse or ye will become like them Surely God will gather the hypocrites and the unbelievers altogether in Hell

THE HYPOCRITE

141 Verily the hypocrites seek to deceive God, but He will deceive them when they stand up to pray

they stand carelessly, to be seen of men and they remember God but little

142 Wavering between the one and the other and belonging to neither of them and for him whom God shall lead astray thou can find no way

143 Ye believers take not the unbelievers for your patrons beside the believers Will ye furnish God with an evident argument against you?

144. Verily the hypocrites shall be in the lowest abyss of the Fire and thou shalt not find any to help them

145 Except those who repent and amend and hold fast to God and show their sincerity in religion to God alone these shall be with the believers and surely God will give the believers a great reward

146 And how will God punish you if ye are grateful and believe? Surely God is grateful knowing

143. This is explained in Surah ix 8 9

EVIL SPEAKING

147 God likes not that evil be matter of public talk, unless any one has been wronged And God both hears and knows.

148 Whether ye publish what is good or hide it, or forgive evil, verily God is gracious, mighty

149 And those who believe not in God and His apostle, and seek to separate God from His apostles, and say We believe in some and reject others and seek to take a middle way —

150 These surely are unbelievers, and WE have prepared for the unbelievers a shameful punishment

151 And they who believe in God and His apostles, and make no distinction between any of them these will God give their reward and God is gracious, merciful

MIRACLES DEMANDED

152. The people of the Book will demand of thee that thou shouldst bring down to them a Book from heaven they formerly asked of Moses a yet greater thing than this for they said Show us God visibly wherefore a fire storm from heaven caught them up because of their iniquity

155 And for their unbelief, and for that they spoke against Mary a grievous calumny —

156 And for that they said Verily we have slain Christ Jesus, son of Mary the apostle of God though they slew him not, neither crucified him but they had only his likeness And they who differed about him were in doubt as to this, and had no knowledge thereof but followed an opinion merely they did not really kill him but God took him up to Himself And God is mighty, wise

155 A grievous calumny the Jews charged Mary of [illegible]

156 They slew him not There were in the early ages of Christianity several sects of Christians who denied the crucifixion of Jesus, and Mohammed also shared this view He refused to believe that a pious prophet that Jesus undoubtedly was should have suffered the humiliation at the hands of an unbelieving people

His likeness The [illegible] believed that it was one Simon of Cyrene from among the Jews who bore great resemblance to Jesus and whom one dark day they crucified little knowing what they did Thus in the wisdom of God the guilty [illegible] and the innocent escaped.

God took him up etc Jesus died a natural death afterwards. See also Sarah [illegible] 31

SOME PROPHETS

161. Verily WE have revealed to thee, as WE revealed to Noah and the prophets after him and as WE revealed to Abraham and Ishmael and Isaac, and Jacob and the tribes, and Jesus, and Job and Jonas, and Aaron, and Solomon and to David WE gave the Psalms.

162. Of some apostles WE have told thee before and of the others WE have not told thee —And God spoke to Moses discoursing with him

163 Apostles charged to announce and to warn, that men after that these apostles had come might have no argument against God Surely God is mighty wise

162 Of some apostles Prophets hav been coming in every age (xiii 38) to all the peoples (x 48) to teach in their own tongues (xiv 4) the same Divine message of wisdom and of truth (ii 140) Names of only a few of whom they had heard are mentioned here and elsewhere in the Koran but there have been others whose names ha not been mentioned at all See Surah i 8 also Surah xl 78.

THE UNGODLY

165 Verily they who believe not, and keep away others from the way of God have been led wide astray

166 Verily those who believe not and act wrongfully, God will never pardon, and never will He guide them into the way

167 Except that to Hell wherein they shall continue for ever And this is easy with God

THE APOSTLE

168. Ye people, now has come to you an apostle with truth from your Lord believe then it is better

151 And they who believe in God and His apostles, and make no distinction between any of them, those will God give their reward and God is gracious, merciful

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167 Except that to Hell wherein they shall continue for ever And this is easy with God

THE APOSTLE

168 Ye people, now has come to you an apostle with truth from your Lord believe then, it is better

for you But if ye believe not, surely God's is what is in the heavens and the earth And God is knowing wise

About Christ

169 Ye people of the Book be not extravagant in your religion, neither say of God beside the truth Verily Christ Jesus the son of Mary is an apostle of God and His word which He conveyed into Mary and a spirit from Him Believe then in God and His apostles and say not, Three Have done! It is better for you God is only one God. Praise to Him above that He should have a son His is whatever is in the heavens and the earth And God is a sufficient guardian

170 Christ does not disdain to be a servant to God nor the angels who approach near to Him

171 And whoso disdains His service and is elated with pride He will gather them all to Himself

172 And to those who believe and do good He will give them their reward and will add to them of His grace but those who are disdainful and proud, He will punish with a grievous punishment

173 And none shall they find to protect or to help them against God

174 Ye people now has come to you an evidence from your Lord—and We have revealed to you a clear light And those who believe in God and hold fast to Him, He will lead them into mercy from Him and His grace and He will guide them on the straight path to Himself

169 Extravagant in your religion by worshipping your own teacher and reviling the others. Some Christians who accepted the

divinity of the Teacher yet regarded all that ever came before him as thieves and robbers. Cf St. John x 8

Three the Trinity in any shape either of Father Son and the Holy Ghost or of God Jesus and Mary

ABOUT SUNDRY THINGS

175 They will consult thee Say thou God gives you instructions concerning the distant kindred If a man die childless and he have a sister half of what he shall leave will be hers and if she die childless he shall be her heir And if there are two sisters, two third parts of what he shall leave shall be theirs and if there are both brothers and sisters, the male shall have the portion of two females God declares these to you that ye err not And God knows all things

175 The distant kindred see the beginning of this Surah
Half of what, etc the other half going into the Public Treasury
Her heir her whole substance will go to him

PRINCIPAL CONTENTS

SURAH V—THE TABLE

(*Medinah*)

This is generally allowed to be the last Surah promulgated at Medinah The title is taken from an account of the Eucharist given towards the end of the Surah

PILGRIMAGE

1 Ye believers, perform your engagements.

Allowed to you are the brute cattle other than what are mentioned to you—except game which is not allowed you while ye are on pilgrimage Verily God ordains what He pleases.

2 Ye believers, violate not the rites of God nor the sacred month nor the offering nor the ornaments hung thereon, nor those who are travelling to the Sacred Mosque seeking favour from their Lord and to please Him

3 But when all is over then take to the chase and let not the malice of some, in that they kept you from the Sacred Mosque lead you to transgress rather assist one another in justice and piety but assist not one another in injustice and malice and fear God Surely God is severe in punishing

1 Mentioned to you See Surah II 167 168

2. Violating the sanctity of the pilgrimage and the pilgrims during their journey is here mentioned In pre-Islamic times as now-a-days, the pilgrims suffered much at the hands of the marauding tribes, which is here condemned as impious.

3. Kept you from, etc. In the expedition of Hodeibiyah, when after six years of exile from the place of their birth Mohammed and his followers had set out for Mecca with 1400 men, all perfectly unarmed to do a pilgrimage thither the Koreish had jealously barred the way by

posting their troops under Khalid son of Walid. They would not allow the Moslems to visit Mecca and maltreated the envoy who was sent to ask their permission to enter the city. Some even attacked the prophet with darts and arrows, and when a party of 60 men were arrested Mohammed instantly released them on merely making promises of future good conduct towards himself and his followers. Finding however that the Meccans were inexorable Mohammed contented himself with exacting a Truce from them for 10 years during which all hostilities between the Meccans and the Moslems were to cease and the Moslems were allowed to visit Mecca in the following year and remain there for three days with their travelling arms, namely their swords in sheaths.

FORBIDDEN FOOD

4. Ye are forbidden to eat of what is dead of itself and blood and swine's flesh, and that on which any other name beside God's has been invocated, and that which *has been strangled or killed by a blow or by a* fall, or by goring and that which has been eaten by a wild beast, unless ye kill yourselves, and that which has been sacrificed to idols and also to make division by arrows is wickedness in you

On this day woe to those who have disbelieved in your religion. And fear them not but fear ME.

5. This day have I perfected for you your religion and have completed My mercy upon you and I have been pleased to make Islam your religion

—But whoso is driven by hunger not lusting to transgress, surely to him God is gracious, compassionate

6. They will ask thee what is allowed them, say thou: Such things as are good are allowed you and the prey of beasts of chase which ye have trained like dogs teaching them as God has taught you. Eat therefore

of what they catch for you and mention the name of God thereon and fear God surely God is swift at reckoning up

4 See also Surah ii 167 168
Sacrificed to idols lit on blocks or hafts of stones, being those set up near their houses, and on which they slew animals in honour of their gods.
Division by arrows, a sort of divination in use among the pre Islamite Arabs
6 Mention the name etc In pre-Islamic times the Arabs in killing any animal for food used to consecrate it to their idols by saying In the name of Allat and Al Uzza.

OTHER LAWS

7 This day ye are allowed the good things, and the food of those who have received the Book is allowed you as your food is allowed them And free believing women and free women of those who have received the Book before you when ye have assigned them their dower living chastely with them and not fornicating neither taking them for concubines. And whoso disbelieves in the faith his works are vain and in the Hereafter he will be of those who lose.

7 The food of those etc Moslems might have no objection in treating with one who has received the scripture e g the Jews, Christians, and others.
And free women, etc They might also intermarry with the people of the Book
And not taking them etc. Concubinage is no part of Islam

ABLUTIONS

8 Ye believers, when ye prepare yourselves to pray wash your faces, and your hands upto the elbows, and rub your heads, and your feet to the ankles.

9 And if ye are unclean, wash yourselves But if ye are sick or on a journey and if one of you has come from easing nature, or have touched women and

ye find no water then take clean sand and rub your faces and your hands with it God desires not to lay a burden upon you but He desires to purify you and to fulfil His favour upon you that ye may be grateful

10 And remember the favour of God upon you and His Covenant which He has made with you when ye said, We have heard and will obey and fear God surely God knows the secrets of the breasts of men

8 These are necessary preparations for prayer That his followers might be more punctual in this duty Mohammed is said to have declared that the practice of religion is founded on cleanliness, which is one-half of the faith and the key of prayer without which it will not be heard of God. At the same time he especially inculcated that mere external or rather physical purity does not imply true devotion

9 God desires not, etc. The ablutions have not been imposed as burdens nor as having any mysterious merit, but merely as a measure of cleanliness

JUSTICE

11 Ye believers, stand up before God as witnesses in justice, and let not hatred towards any induce you to do wrong but act justly —this is next to piety And fear God, surely God is informed of what ye do

12 God has promised to those who believe and do good that for them is pardon, and a great reward

13 And those who disbelieve and deny Our signs —these are the fellows of Hell.

14 Ye believers remember God's favour towards you when certain men designed to stretch forth their hands against you but He restrained their hands from you. And fear God and in God let the believers trust

14 Certain men designed, etc This was on [illegible] occasions. At one time the Prophet in company with some of his followers went to the tribe of [illegible] (who were [illegible]) [illegible] a fine for the murder of two [illegible] who had been killed by mistake by one

Amru. They desired him and his followers to sit down and eat with them and they would pay the fine; Mohammed complying with their request, as he was sitting they laid a design against his life, one Jew of them undertaking to throw a millstone upon him. But Mohammed abruptly left the place and departed with his followers.

On another occasion while yet in the citadel of Khaibar frequent attempts were made to assassinate the Prophet. On his entry therein a Jewess by name Zeinab, a niece of the gigantic warrior who fell at the battle that took place there, spread a poisoned repast for Mohammed and his follower. One of them died immediately after he had taken a few mouthful, but Mohammed and his other followers were saved.

PEOPLE OF THE BOOK.

15. And God accepted the Covenant of the children of Israel,—and out of them WE raised up twelve leaders, and God said, Verily I will be with you, if ye are steadfast in prayer and give alms and believe in MY apostles, and help them and lend God a liberal loan. I will surely put away from you your evil deeds, and I will bring you into Gardens, neath which rivers flow; but whoso of you disbelieves after this, has surely erred from the way.

16. Wherefore because they have broken their Covenant, WE have cursed them, and have hardened their hearts; they dislocate the words from their places, and have forgotten part of what they were taught; and thou wilt not cease to discover deceitful practices among them except a few of them. But forgive them and let them be; verily God loves the doers of good.

17. And of those who say, We are Christians, WE have accepted the Covenant; but they have forgotten a part of what they were taught; wherefore WE stirred up enmity and hatred among them, till the Judgment Day; and in the end will God tell them what they have done.

18 Ye people of the Book, now is OUR apostle come to you to clear up to you much that ye hid of the Book, and to pass over many things. *Now* has come to you from God a light and a clear Book, by which God guides those who follow His pleasure into the way of peace, and will bring them out of darkness into light by His will and He will guide them in the straight path

19 Verily they have been infidels who say Verily God is Christ the son of Mary Say thou And who could obtain anything from God if He pleased to destroy Christ the son of Mary and his mother and all who are in the earth ?

20 Surely God's is the sovranty of the heavens and the earth and what is between them He creates what He will and surely God is mighty over all things

21 The Jews and the Christians say Sons are we of God and His beloved say thou, Why then does He chastise you for your sins ? Nay ye are but men whom He has created He pardons whom He pleases, and He punishes whom He pleases and God's is the sovranty of the heavens and the earth, and what is between them, and to Him is the return

22 Ye people of the Book, now has come to you OUR apostle to clear up to you the cessation of the apostles, lest ye say There came to us none with a promise or a warning, But now is come to you an apostle with glad tidings and with warning and God is mighty over all things.

35 WE have ordained to the children of Israel, that whoso kills a being unless it is for another

being or for wickedness in the earth, it is as though as had killed all mankind, and whoso saves one it is as though he saved the lives of all mankind.

15 Lend God etc .. contribute in the way of God for which you will be rewarded by Him

16. Have forgotten part, etc They have made a mistake in not accepting the teaching of the other and succeeding prophets to whom obedience was due by law

1 They have forgotten etc they fell into the mistake of receiving Jesus as their Lord and God which was not taught them by their Master

21 This refers to the proud superiority they assert over the other people. The Jews called all besides them gentiles, and the Christians called the others heathens The good old learned doctors of Islam would not suffer the others, whatever their beliefs, to be called Kafirs unbelievers though their degenerate followers are in this respect no better than the Jews and Christians whom the Koran expressly condemns for their over bearing attitude towards the others See also surah iii. 69 72.

22. The cessation etc The Arabic word signifies the intermediate space of time between two prophets, during which no revelation or dispensation was given In the family of Ishmael Mohammed was the first prophet since the originator of this line.

35 Had killed all etc. having broken the commandment which forbids the shedding of blood

THE BELIEVERS

39 Ye believers, fear God and desire to draw near to Him and strive in the way of God, that ye may be happy

40 As to those who disbelieve if they had what ever is in the earth and as much more withal that they might redeem themselves from punishment on the Judgment Day it shall not be accepted from them and for them is a painful punishment

41 Fain would they come forth from the Fire but forth from it they shall not come theirs is a lasting punishment.

" 45 O Apostle let not those grieve thee who hasten to unbelief, of those who say We believe with their mouths but their hearts believe not or of the Jews—listeners to a lie and to others, but who will not come to thee

46 But if they come to thee then either judge between them or let them alone and if thou leave them they shall not hurt thee at all But if thou judge between them judge with equity Verily God loves those who deal equitably

Other Books

47 But why should they make thee their judge, since they have the Law in that is the judgment of God. But they turn their backs after this, and these are not believers.

48 Verily We have revealed the Law in it is a guidance and a light by it the prophets who excelled in piety did judge those who were Jews, and the doctors, and priests also by the Book of God, of which they were the keepers and the witnesses Therefore fear not men, but fear Me.

50 And in their footsteps We made Jesus the son of Mary follow confirming the Law which was before him and We gave him the Evangel in it is a guide and a light, confirming the Law which was before it and a guide and rule to the pious.

51 That the people of the Evangel may judge according to what God has revealed therein and whoso judges not by what God has revealed, they are the wicked

52 And to thee WE have revealed the Book in truth confirming the Book which was before it and restoring the same! Judge therefore between them according to what God has revealed, and follow not their desires after the truth that has come to thee

53 To every one of you have WE given a rule and an open way and if God pleased, He would have made you one people,—but He would try you in what He has given you Strive then to excel each other in good works to God is your return altogether and then He will tell you that concerning which ye now disagree

54 Wherefore judge between them according to what God has revealed and follow not their lusts, but beware of them lest they lead thee astray from part of what God has revealed to thee but if they turn back, know that God is pleased to punish them for some of their sins; and surely most of the people are transgressors

55 Do they desire the judgment of Ignorance? But who is a better judge than God, to people who believe?

APOSTACY

56 Ye believers, should any of you apostatize from his religion God will surely raise up another people to take his place, whom He will love, and who will love Him lowly towards the believers, severe to the ungodly striving in the way of God, and not fearing the obloquy of the detractor This is the grace of God; He gives it to whom He pleases. And God is omnipresent, omniscience.